













THE  
**GOLDEN CENTENARY;**  
OR,  
**ONE HUNDRED TESTIMONIES**

IN BEHAIL OF

*CANDOUR, PEACE, AND UNANIMITY:*

BY DIVINES OF THE CHURCH OF ENGLAND, OF THE KIRK OF SCOT-  
LAND, AND AMONG THE PROTESTANT DISSENTERS, WITH THEIR  
RESPECTIVE BIOGRAPHS CONCENTRATED;

DESIGNED AS

A SEQUEL TO THE SKETCH  
OF THE DENOMINATIONS OF THE CHRISTIAN WORLD.

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By JOHN EVANS, LL. D.

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Μετῃς αἱ ο Χριστός;—PAUL, 1 Cor. i. 13.

Is CHRIST DIVIDED?

*Thy Grace their hope—thy Love their only boast,  
Be all distinctions in the CHRISTIAN lost!*

*Hannah More.*

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FIFTH EDITION, ENLARGED AND IMPROVED

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TO  
ABRAHAM REES, D.D. F.R.S.

&c. &c. &c.

EDITOR OF THE CYCLOPÆDIA.

REV. AND DEAR SIR,

I HAVE been tempted to prefix to these pages your truly respectable name, because your *Four excellent Volumes of Sermons* recently published are in unison with the contents of the present work, the object of which is to illustrate the *enlarged and liberal* spirit of our COMMON CHRISTIANITY. To have devoted a long life to the promotion of the best interests of your fellow-creatures has been your distinguished felicity. By your *editorial* labours you have diffused the rays of knowledge throughout almost every region of the terrestrial globe! In your own proper character of DIVINE you have never failed to inculcate a spirit of *love and charity*, which, kindled here on earth, will burn with an *inextinguishable lustre* amid the glories of the celestial world! The combined energies of SCIENCE

and RELIGION are destined to regenerate mankind.

The celebrated Marquis of Worcester, as, my dear Sir, you well know, published a *Centenary*, or *One Hundred Discoveries* relative to Science; and here a *Centenary*, or *one hundred testimonies*, are brought forward in behalf of CANDOUR, PEACE, and UNANIMITY. These testimonies, however, are not *discoveries* made by the divines whose names they bear: for CHRISTIANITY, as it lies in the New Testament, has from the period of its promulgation recommended *love and charity*, and this truth has been acknowledged by the disciples of Jesus; yet the little regard paid to these evangelical duties seems as if they were not known, and as if they were now, in these latter ages, held up for the first time, to sooth and pacify the discordant church of Christ.

Should it be urged that some of those Theologians have, in other parts of their works, shown a zeal subversive of that *Charity* here inculcated, it can only be replied, that such a conduct is to be deplored, and must be pronounced a proof of the inconsistency not unusually attached to humanity. But, according to their own acknowledgment, the fault lies not in the glorious Gospel of the blessed God, but in themselves. And hence a salutary lesson is to

he learnt, that even the best of men should guard against a *party-spirit*, which, however fascinating to those who indulge it, overwhelms, like a volcanic eruption, the beautiful and attractive superstructure of scriptural Christianity! . . .

It is a fact, that an attempt to extirpate this spirit of bigotry should, with certain persons, incur the imputation of *heresy*, and be deemed an indication of an enmity to the doctrines, precepts, and institutions of the New Testament. Surely there must be something wrong in the temper of *zealots*. They are the *natural* enemies of Charity. They wage war with her claims, and meditate her destruction. But why slumbers thus the genius of our religion? Where is the conciliating disposition recommended by JESUS CHRIST? Are *these* the legitimate fruits of the GOSPEL? What hope can be entertained that the CHRISTIAN REVELATION, thus mutilated, shall ever shed its influence over *the uttermost parts of the earth*? These are queries of which we ought not to lose sight; these are interrogatories which should be kept in remembrance, however despised amidst the rage of controversy, or trampled under foot in the paroxysms of religious insanity. TRUE RELIGION is a permanent luminary. Its rays reaching us through the atmosphere of human pre-

judicēs, are, indeed, broken and dispersed. But our consolation is, that the day is hastening, in which these rays shall be concentrated towards one point, whence they shall diverge, with an intenseness and lustre, for the purification of the whole habitable globe! To ascribe UNCHARITABLENESS and PERSECUTION to *the religion of Christ*, is to ascribe darkness to the sun, or disorder to the established laws of the universe.

It may be doubted whether, in combating the monster *Bigotry*, it ought always to be treated with seriousness and gravity. Certain it is, that occasionally an opposite mode may be attended with success.\*

Dr. John Thomas, who, in the year 1766, died Bishop of Salisbury, told a friend, that when he was chaplain to the British Factory at Hamburgh, a gentleman of the Factory being ill, was ordered into the country for the benefit of the air. Accordingly he went to a village at about ten miles distant, but after some time died there. Upon this, application was made to the parson of the parish for leave to bury him in the church-yard. The parson inquired what his religion was, and was told that he was a *Calvinist*. “No,” says he, “there are none but Lutherans in *my* church-yard, and *there shall be no others.*”—“‘This,’” says Dr. Thomas, “was told me, and I wondered that *any* man of

LEARNING or of UNDERSTANDING should have such ideas. I resolved to take my horse, and to go and argue the matter with him, but found him *inflexible*! At length I told him, he made me think of a circumstance which once happened to myself, when I was curate of a church in Thames Street. I was burying a corpse, and a woman came and pulled me by the sleeve in the midst of the service." "Sir, Sir, I want to speak to you!"—"Prythee," says I, "woman, wait till I have done."—"No, Sir, I must speak to you *immediately*."—"Why then what is the matter?"—"Why, Sir," says she, "you are burying a man, who died of the *small-pox*, next my poor husband who never had it!" This story had the desired effect, and the parson permitted the bones of the *poor Calvinist* to be laid in his church-yard.

In this publication, my dear Sir, (which constitutes a SEQUEL to the *Sketch of the Denominations of the Christian World*, the Fourteenth edition of which is just published,) I have concentrated into one focus the *Testimonies* of certain respectable Protestant writers in behalf of the pacific *spirit* of the Gospel of Jesus Christ. Infidels assert, that THE CHRISTIAN RELIGION prohibits the exercise of reason, demands an implicit faith in the doctrines it promulgates, and establishes, among the credulous, a system of uncharitableness, intolerance, and persecu-



tion. • Hence, they think themselves justified, not only in withholding their assent to the evidence it proposes, but in characterizing it by epithets of reprobation. This is a palpable misrepresentation of its genius and tendency. For, from *these Testimonies* of the enlightened advocates of REVELATION, unbelievers may learn, that it is worthy of divine origin, and deserving of universal acceptation; zealots may be taught how to conduct themselves towards their brethren of different sentiments, while the declarations of this respectable *cloud of witnesses* form an eloquent comment on the injunction of our blessed Saviour to his disciples, *A new commandment give I unto you, that ye love one another.*

Considerable pains, my dear Sir, have been taken in selecting and transcribing the subsequent testimonies; but, of the weight due to the authors, we shall judge according to our own sentiments. It is not expected that the approbation of every reader will be obtained, though I have been careful to admit no one writer, who has not, in his day, been distinguished for his genius and his piety. Most persons will here meet with their favourite authors; and to ME, in the execution of the present work, it was a matter of indifference whether they were of *Paul*, or of *Apollos*, or of

*Cephas*, provided they were of *Christ*! It may be added, that I have not availed myself of every theological writer which might have been procured; nor have I inserted every paragraph in behalf of candour and unanimity, which is to be found in their writings. My chief design is to show the avowed *enemies*, and to remind the *bigotted* professors of revelation, that wise and GOOD MEN, of all denominations, have in their calm moments considered *the right of private judgment*, in matters of religion, to be the badge of Protestantism; and have deemed *the exercise of Charity* towards those who differed from them to be the glory of the Christian profession.

I have confined myself to *deceased* writers, that I might avoid swelling the work to a size which ordinary readers would not have leisure to peruse, or ability to purchase; otherwise I might have enriched it with TESTIMONIES, in behalf of *candour* and *unanimity*, from *living* writers (with *many* of whom I have the pleasure of being acquainted) of the three classes of professed Christians, into which the Testimonies are here distributed. *The mild and conciliating spirit* of CHRISTIANITY is so far from being extinct, that it still continues to produce the benevolent effects, for which, in former ages of the church, it has been celebrated. Let not the

infidel imagine, that the influence of the Gospel is circumscribed within any one period, or limited to any particular century. It is as immutable as the *Deity* who first gave it! It is as permanent as that *Eternity* for which it is calculated to prepare us! *All flesh is grass, and all the glory of man like the flower of the field. The grass withereth, and the flower thereof falleth away; but the word of the Lord, with respect both to its purity and benevolence, endureth for ever.*

A modern Unbeliever, my dear Sir, of political notoriety, is so ignorant of the nature of *Revealed religion*, that he pronounces the Scriptures to be sources of delusion, and records of wickedness! He has poured forth invectives against those who believe in their inspiration, and against those whose province it is to explain their contents. But we must not be surprised—ignorance, calumny, and falsehood, are the materials by which the empire of infidelity hath been raised and perpetuated. Christians of the plainest understandings *know* that their religion inculcates a rational piety, and prescribes the purest morality. If this piety be not interwoven in their characters, and this morality exemplified in their conduct—to the want of religion, and not to *religion itself*, should *these* deficiencies be imputed. PAUL, the apostle of the Gentiles,

who understood more of the nature, and experienced more of the influence of Christianity than any individual now living, emphatically denominates it *the doctrine according to godliness!* There is a degree of injustice in charging it with the infirmities of its professors. But permit me to ask the unbeliever, who exults in these objections, do *all* the advocates of NATURAL RELIGION maintain a *rational faith*, and exhibit an *unblemished reputation*? In general, is it not otherwise? Does not their rejection of revelation excite a suspicion, that they strive to evade the force of its precepts; and to rescue themselves from that wholesome restraint, which the awfulness of its penalties imposes upon human conduct? With respect to infirmity, the Unbeliever and the Christian stand on common ground; nor can *either* of them pretend to sinless perfection. But were we to estimate the influence of their respective creeds, I should feel no apprehension for *the Christian*, provided he cherished that temper, and adopted that train of conduct recommended by JESUS CHRIST in the New Testament. Were men to take the pains to *believe* which they take to *disbelieve* THE GOSPEL, the triumphs of infidelity would cease, its attendant vices disappear, and CHRISTIANITY, in its purest and most benignant form, would bless *all* the inhabitants of the earth! •

This little publication, my dear Sir, may prove serviceable to *young men* who are educating for the CHRISTIAN MINISTRY; it will bring them acquainted with theological writers of enlarged sentiments and genuine liberality, preventing them from entertaining those contracted notions of the most amiable religion in the world; into which *young ministers*, from their want of better information, are known to have been precipitated. Too frequently, alas! initiated into the dogmas of a party, and driven by *a zeal not according to knowledge*, they have impeded their own usefulness, and injured the interests of the Christian church. *Uncharitableness* is the germ of persecution! It is of high importance that those who, in the public services of the sanctuary, are destined to lead the devotion, and to form the temper of multitudes, should themselves drink deep into the expansive spirit of the New Testament, and cherish that disposition which advances and adorns *the truth as it is in Jesus*.

Nor can I avoid expressing a hope that *my own Congregation*, and, indeed, that ALL serious and candid professors of CHRISTIANITY, will derive some benefit from the perusal of the following pages. In *these times of instability and of lukewarmness*, *this Selection* may serve to confirm their faith, to enliven their hopes, and to

invigorate their religious affections. Here they will contemplate *One Hundred* servants of CHRIST, men of talents, erudition, and piety, (the MITRED PRELATE, the PLAIN PRESBYTER, and the STILL PLAINER QUAKER,) appearing before the tribunal of the public, and giving in *their respective testimonies* in behalf of that religion to which they owe their dearest hopes and their choicest consolations. Though on earth they may have stood aloof from each other, distinguished by their little peculiarities, yet, in that portion of their writings here introduced, they maintain, that to acknowledge *Christ to be the Son of God*, and to love one another, are the two primary articles of our Religion. Meeting each other on these truly *evangelical* principles, how gratifying is it to the best feelings of the heart, to realize their junction around the throne of God! THEY, and ALL the true followers of Jesus Christ, of every sentiment, and of every denomination, *a multitude which no man can number*, shall come from the north and from the south, from the east and from the west, and shall sit down with those illustrious patriarchs, *Abraham, and Isaac, and Jacob*, in the kingdom of heaven.

Indeed—"The person who habitually contemplates ALL mankind as children of one common Father, and appointed to one common

destiny, cannot be a *persecutor* or a *bigot*; he may see much error which he may lament, and much misconduct which he may pity, but a generous affection towards the whole human race will dilate his heart. To the utmost of his ability he will enlighten the ignorant, correct the erring, sustain the weak, bear with the prejudiced, and reclaim the vicious. Firm to his own principles, he will not trench on the liberty of others. He will not harshly censure, nor suspect an evil motive, where integrity and conscience obviously direct the conduct: mildness will be upon his lips, forbearance will mark his actions, and universal charity will connect him with the wise and good of all climes, and of all religions! He that believes that a Being of Almighty power, unerring wisdom, and unbounded love, is seated at the helm of affairs, and is making every event promote, in its appointed measure, the highest happiness of all intelligent creatures, must possess perpetual serenity and peace. The storm of adversity may gather above him and burst upon his head, but he is prepared against it, and it cannot dismay him. He knows that the evils which accompany him are only blessings in disguise! The fair face of Nature smiles upon him with a brighter radiance. The boundless expanse of heaven above him—the painted plain beneath

him—the glorious sun which diffuses light and life over the ample and beautiful creation, are magnificent gifts of his Father, on which his enlightened eye beholds engraven the promise of his higher destiny. The narrow precincts of the tomb can neither bound nor obstruct his enlarged view; it extends beyond the circle of the earth, and reaches to that celestial world, where progression in excellence is infinite, and happiness is unchanging and immortal! Nothing can disturb his steady confidence. In the most awful moment of his earthly existence his feeling is sublime as his destiny is glorious. Even while he is partially subdued by death, and dragged to the confines of the tomb, while he is sinking into it, and it closes over him, he can exclaim in triumph, *O death! where is thy sting? O grave! where is thy victory? Thanks be unto God who giveth me the victory through Jesus Christ my Lord!*” \*

Were I, my dear Sir, allowed to characterise THE SKETCH and THE SEQUEL, it should be done in these words:—The *Sketch* furnishes a knowledge of the speculative opinions of the professors of Christianity, and, thus addressing the curiosity of man, has had an unparalleled circulation. The *Sequel*, though it has a still bet-

\* Illustrations of the Divine Government, by T. Southwood Smith, M. D., third edition.



ter end in view, has had a more circumscribed diffusion, for its province is to direct the disciples of Jesus to the cultivation of *practical wisdom*, arising from the observance of the *New Commandment*. As a Christian poet says,

*Knowledge*, a rude unprofitable mass;  
 The mere materials with which wisdom builds  
 Till smooth'd, and squar'd, and fitted to its place,  
 Does but encumber whom it seems t' enrich.  
*Knowledge* is proud that he has learn'd so much,  
 Wisdom is humble that he knows no more!

COWPER.

The joint perusal of *Sketch* and *Sequel*, will, it is hoped, conduce to the improvement of mankind. Indeed their object is to facilitate the spread of *Scriptural Knowledge* by means of her divine handmaid CHARITY. Both volumes are designed "for the service of TRUTH, by one who would be glad to attend and grace her triumphs—as her *soldier*, if he has had the honour to serve successfully under her banner, or as her *captive*, tied to her chariot-wheels, if he (though undesignedly) hath committed any offence against her."

I must not, my dear Sir, conclude, without gratefully acknowledging your kind patronage of my SEMINARY, which I have conducted for *five-and-twenty* years, the purport of which hath

been to render that portion of the rising generation intrusted to my care enlightened and valuable members of the community. That *the evening of your days* may be as placid and tranquil as your career has been laborious and eminently useful, is the sincere wish of,

Dear Sir,

Your's respectfully,

J. EVANS.

ISLINGTON,  
Aug. 1, 1822.



## ADVERTISEMENT.

IN the present edition several TESTIMONIES in favour of *candour*, *peace*, and *unanimity* are added, of divines belonging to the Church of England and to the Protestant Dissenters; but the chief improvement arises from the accession of *One Hundred Sketches of BIOGRAPHY*. These have been drawn up with care and attention: they are, indeed, characterised by a studied brevity; nor let them, on this account, be despised. *MINIATURES*, however diminutive and insignificant, convey inimitable *likenesses* to posterity.

Should a more extended delineation of these excellent men be sought after, the reader is referred to *Wilks's Christian Biography*—*Watkins's Biographical Dictionary*—*Chalmer's* recent edition of the *General Biographical Dictionary*, in thirty octavo volumes—and, lastly, *Dr. Aikin's Biographical Dictionary*, in ten quarto volumes: the two latter works are the most valuable of their kind in the English language. Upon the characters of the illustrious of all ages and na-

tions, a stream of light is shed by the biographer, which rescues their memory from the overwhelming grasp of oblivion: in his voluminous page their names stand enshrined for the instruction as well as admiration of posterity.

### OPINIONS OF REVIEWS.

“ In times of general animosity, in which the public mind is become a stormy ocean, great praise is due to the friendly hand that will attempt to smooth the perturbed waves, by throwing on their surface the oil of candour. At various seasons, in which the spirit of theological controversy has been inflamed, great and good men, who have been as much concerned to PRACTISE Christianity as to understand it, have written exhortations to moderation and unanimity; and Dr. Evans has performed a *meritorious work* in bringing together the sentiments of a great variety of excellent men, of different sects, on this important subject. The passages are selected with judgment, and form a powerful apology for that useful, but, in the turbulent times, too much despised virtue—MODERATION. It is highly grateful to a benevolent mind to see so many eminent men, professors of different creeds, uniting to recommend and enforce this amiable temper; and it will be impossible that this excellent *Irenicum* should be read without producing a strong effect on young minds in favour of that religion of which the first law is Charity.”—*Monthly Review*.

“ To calm the violence of dissention, without abating the proper zeal for truth, is to render a most essential service to mankind: such we believe to have been the design of Dr. Evans; and most cordially do we wish success to an undertaking so praiseworthy.”

*British Critic.*

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## INTRODUCTORY ADDRESS

ON THE

## RIGHT OF PRIVATE JUDGMENT

IN MATTERS OF RELIGION.

Honest and *reasonable* Christians would be of the *same* religion if they were thoroughly understood by one another; if they did but talk enough together every day, and had nothing to do together but to *serve God, and live in peace with their neighbour.*

ROPE.

Rise—let us no more contend, nor blame  
Each other, blamed enough elsewhere; but strive,  
In offices of love, how we may lighten  
Each other's burden in our share of woe!      MILTON.

### CHRISTIAN BRETHREN,

WE are informed in various parts of the evangelical history, that JESUS CHRIST upbraided the Pharisees with their obstinacy, and with their *indolence*. Attentive to the appearances of nature around them, they should have been still more attentive to the *signs of the times*. The advent of the Messiah had been predicted, and its attendant circumstances mi-

nutely specified. They, however, disregarded these evidences of our Saviour's Messiahship, and with this inattention he thus reproaches them. *When ye see a cloud arise out of the west, straightway ye say, there cometh a shower, and so it is. And when ye see the south wind blow, ye say, there will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it, that ye do not discern this time? And,*

**WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?**

Jesus Christ, by this reproof, intimates, that it is our indispensable duty to exercise our *reason* in matters of religion; and this duty is the more strongly inculcated by reproaching the Pharisees with a neglect of it. Other passages of a similar import might be selected from the New Testament. But to this declaration of our Blessed Saviour, I would wish the attention of the reader to be directed.

*The Gospel of Jesus Christ* may be divided into two parts; that which is to be *believed*, and that which is to be *practised*. Both are delivered to us in *the Scriptures*; and it is our business to consider what information is there communicated respecting them. The *speculative* part of revelation has a reference to the understanding, and contains doctrines which require our belief. These doctrines are declarations made concerning the nature, the properties, and the relations of certain subjects with which we are concerned. The subjects in which we are interested as intelligent and accountable

agents, are, *God—Jesus Christ—the Gospel—the Present state, and the World to come.* The declarations or doctrines respecting these points of Revelation must be the topics of our inquiry. We must use our reason or judging faculty, not only to ascertain the evidences with which the Gospel is attended; but also to find out the *specific* meaning of the inspired penmen, concerning these interesting subjects.

This spirit of investigation should be also applied to the *practical* branches of Revelation. Is it of consequence to know what we are to *believe*? It is equally important that we know what we are to *practise*. In perusing the Scriptures, we must use our *reason* to ascertain the nature, number, and importance of the precepts, moral and positive, which it is incumbent upon us to obey. We must inquire into the origin of these duties, into the motives by which they are enforced, and into the advantages with which the discharge of them is accompanied. The duties we owe to God, to ourselves, and to our fellow-creatures, together with the right administration of *Baptism* and the *Lord's Supper*, claim our attention. These precepts and institutions, as well as the doctrines which have been already mentioned, are contained in the word of God.

But, alas!—in all ages of the church, different opinions have been entertained respecting them; and this dissonance of sentiment has given rise to violence, and even to the shedding of blood! The *SCRIPTURES* were wrested out of the hands of the

people. A particular interpretation was imposed upon their contents. Some dared *not to judge even of themselves*. Others who dared were punished with an inquisitorial severity. But Religion is a personal concern; the Scriptures should be in the possession of every individual, and our *reason* should be exercised in the fear of God, to ascertain its true meaning. The inspired writers would not communicate error for our belief; nor recommend evil for our practice. But unless we are attentive, cautious, and humble, we may misinterpret their writings, and yet confidently imagine ourselves to be acquainted with their genuine sentiments.

So far was JESUS CHRIST from prohibiting, or even discouraging the exercise of reason in matters of Religion, that he exhorts his disciples to the use of it, and condemns his enemies for the neglect of it. *Prophecies* and *Miracles*, the two capital evidences of the MESSIAHSHIP, were an address to this ennobling principle of our nature. His apostles also, in their epistles to the primitive churches, inculcate the same important doctrine, and press it home upon the hearts and consciences of the first converts to the Christian religion. Nor in the succeeding ages of the church have those ministers of the Gospel, who *understood* the commission of their Divine Master, ceased to appeal, upon the awful topic of religion, to the *understandings* of mankind :

'Tis *reason* our great Master holds so dear;  
 'Tis *reason's* injured rights his wrath resents;  
 'Tis *reason's* voice obey'd his glories crown'd.      YOUNG.

Many, indeed, are the inducements which should operate with Christians, *to judge even of themselves what is right* in matters of Religion. A few of the obvious, and most intelligible, are here submitted to the attention of the rising generation.

1. *We should judge even of ourselves* concerning the religion of Christ; because the faculty of judging lies in our possession.

The Divine Being gives nothing in vain. It is the characteristic of wisdom to adapt means to certain ends. The possession of a mean indicates an end. Whoever doubted that the eye was formed for seeing, the ear for hearing, and the other senses to perform their respective functions? Equally improper would it be to doubt whether *reason* was given us to ascertain what REVELATION presents to the human mind. We find ourselves in the possession of a faculty by which we receive ideas—compare them with one another, and then draw a conclusion respecting the whole. In common life we exercise this discriminating faculty, to determine what is good and what is evil. Is it said, that *reason* should be laid aside when RELIGION claims our attention? For what purpose? Are you afraid that the Christian faith should be scrutinized? If you are, you do it a manifest injustice. If you are not afraid, for God's sake, do not subject your religion to cruel and unjust suspicions. "*It is an error,*" says an excellent divine,\* "to discard the

\* Howe of Taunton.

use of *reason* in religion, and inveigh against nature, out of respect to revelation and the grace of God. It is not more certain that the eye could do little, in some cases, without a telescope, than that the telescope can be of no use without the eye; and our calling in the mechanism of art to improve that of nature, is a concession that nature is the foundation of art, which alone finishes what the other begins. Thus REVELATION is a kind of supplement to *reason*, and *grace* to nature; the gospel brings new light, and new enforcements of strength; but the *old* faculties are still employed, and Divine assistance to be expected upon no other terms but our making the *best* use of these." It is, indeed, only by the use of reason, that we can judge of the *external* and the *internal* evidences of the gospel, and maintain our ground against Infidels, Jews, and Pagans. That reason should lie dormant respecting the *doctrines* and *duties* of this same gospel, is a position at once absurd and ridiculous. Reason indeed has its limits, and these limits are known to wise and good men. The *sober* use of this faculty in all our affairs, and especially in the concerns of the soul, cannot be too much commended. Both the doctrines and the duties of the gospel of Jesus Christ should be carefully examined, firmly believed, and zealously maintained. Our RELIGION has nothing to fear from the minutest inquiry, or from the severest investigation. Like the works of nature, the further we examine it, the more fully will its excellence appear, and the more effectually will its glory be displayed!

2. By not judging even of yourselves concerning the religion of Christ, you are exposed to error in belief, and to folly in practice. . .

Whence arose the absurd dogmas, and superstitious fooleries of Popery? • From having given up the use of reason in the affairs of religion. *Reason* is the monitor placed by Almighty God in the breast of every individual, to preserve his intelligent and accountable creatures from the commission of evil. In this present state, we are deceived by appearances, and examination becomes necessary to rectify, even our ordinary judgments. • Does not the ignorant and uninformed contemplator of the heavens imagine a star to be no bigger than a diamond, and supposes the sun to be no larger than a circular plate about twelve inches in diameter! Philosophy, however, has pronounced both these judgments to be erroneous. In a similar manner, a *superficial* acquaintance with the scriptures has led thousands to believe that they contained sentiments which are incompatible with the perfections of God, and inimical to the best interests of mankind. • It is not so much the possession, as it is the *proper use* of reason, which constitutes the superiority of man over the brute creation. The freaks of enthusiasm, and the mummeries of superstition, arise from the dormant state of this faculty. In ecclesiastical history we uniformly find, that *reason* is decried by enthusiasts and impostors; but our blessed Saviour JESUS CHRIST acts a different part, and manifests a different spirit. He calls on all to examine. He condemns



them for the want of examination. He even warns the deluded Jews of the long train of evils which would arise from their indolence; and thus affords the strongest incentive to his disciples to exercise the right of private judgment, where the important affairs of religion are concerned. Would to God! that his followers had been equally zealous to explain, recommend, and practise this essential duty. A modern prelate of distinguished eminence,\* alluding to former times, when first heathenism and afterwards popery, prevailed in this country; remarks, "Had the use of *reason* been abandoned in the affairs of RELIGION, we might have been still plucking misletoe with the Druids, or mixing a little flour and water into the substance of the incomprehensible God!"

3. By not *judging even of yourselves* concerning the religion of Christ, *Protestants* stand chargeable with gross inconsistency.

THE WHOLE CHRISTIAN WORLD (excepting an inconsiderable portion of it) was once overspread with Popery. Our forefathers, galled by its yoke, at length disclaimed pontifical usurpation, and asserted the right of private judgment. To attain the invaluable privilege of thinking for themselves, they were grievous sufferers. We, their descendants, acknowledge the justness of their cause, glory in the exertions which they made, and are fallen into the

\* The late Dr. Watson, Bishop of Landaff.

possession of blessings which they purchased with their blood! For us to lay aside our judging faculty, when the doctrines and duties of religion are the subject of attention, is a palpable inconsistency; and to discourage the exercise of it in others, is downright Popery. It is a matter of indifference under what specious name it chooses to call itself.\* In Calvinism, Arminianism, Arianism, Socinianism, or indeed in any other *ism* which the restless ingenuity of man has devised—INTOLERANCE is contrary to the genius of our religion, and subversive of the peace and happiness of mankind. Strange as the title may sound in our ears, such kind of Christians, wherever they are found, may be termed *Popish Protestants*; and this motly title is applicable to many of the professors of Christianity. For their sincerity and good intentions we give them ample credit; but it is no breach of charity to say of them, they understand not the nature, nor have they imbibed the spirit of the New Testament.

“If *Protestants*” (says the celebrated apologist \* for the Quakers, speaking of uncharitableness and intolerance) “do justly abhor *these* things in *Papists*, is it not *sad* that they should do the *like* themselves? A thing, that at their first appearance, when they were in their primitive innocence, they did not think on, as appears by that saying of Luther—*Neither pope nor bishop, nor any other man, hath power to*

\* Barclay.

*oblige a Christian to one syllable, except it be by his own consent. And again, I call boldly to Christians, that neither man or angel can impose any law upon them but so far as they will, for we are free of all. And when he appeared, at the diet of Spiers before the emperor, in a conference he had before the Archbishop of Triers, and the Elector of Bradenburgh, when those seemed no possibility of agreeing him with his opposers, they asking him what remedy seemed to him most fit? he answered, the counsel that Gamaliel proposed to the Jews, that if this design was of God it would stand; if not, it would vanish, which he said ought to content the pope. For this counsel supposeth, that those that are tolerated may be wrong; and yet how soon did the same Luther, ere he was well secure himself, press the Elector of Saxony to banish poor Corolostadius, because he could not, in all things, submit to his judgment? And certainly it is not without ground reported, that it smote Luther to the heart (so that he needed to be comforted) when he was informed that Corolostadius, in his letter to his congregation, styled himself a man banished for conscience, by the procurement of MARTIN LUTHER!"*

This account of the conduct of our great reformer should be impressed upon the minds of Protestants, and might prove an incentive to that consistency of character which, were it cultivated, would constitute the glory of the reformed churches. By abandoning this spirit of intolerance, both in principle

and in practice, we shall show ourselves to be the followers of Jesus Christ, the imitators of the Apostles, and hasten the coming of the Messiah's kingdom !

Lastly—By *not judging even of ourselves* concerning the religion of Christ, that just *conviction*, of mind is excluded, which ensures firmness of belief and steadiness of practice.

The *Gospel* of JESUS CHRIST is accompanied with a train of evidences suited to its nature, and sufficiently ample to command the assent of every reasonable being. The contemplation of its prophecies, its miracles, its internal character, and its first propagation amongst Jews and Gentiles, has a necessary tendency to produce conviction. Truth and duty being connected together, we have reason to conclude, that a settled belief will, under the blessing of God, generate uniform practice. One man believes in the existence of a Supreme Being, because his parents and instructors have assured him there *is* a Deity. Another man believes there is a God, because he has investigated the works of creation. Which of these men is the most likely to love and fear him? The question requires not an answer. Apply this reasoning to the *other* great articles of Natural and Revealed religion, and the same conclusion may be drawn with equal justice. He who takes up his belief upon proper grounds, is the more certain of living beneath its influence, and dying by its support. The belief of the Gospel rests on the most *rational* conviction. You cannot com-

plain of a want of evidence, though you may want that patience and docility which are requisite to consider this evidence in its due extent. The citadel of the Christian faith is founded upon a rock, and the gates of hell shall not prevail against it.

Let us then be studious of exercising *the right of private judgment* in the investigation of **THE SCRIPTURES**; for in them (said our Saviour) *ye think ye have eternal life, and they are they which testify of me.* With the free and impartial search of the scriptures, the interests of religion are essentially connected. “The faith and practice of Christians,” says an ingenious writer,\* “have been often perverted, and their consciences have been subjected to the traditions and commandments of men. They who were misled, fell into this corruption and slavery, by neglecting to search the scriptures. They were delivered out of it by that pure and complete information, which is to be derived from *the word of God.* It was after the church of Rome had taken away the key of knowledge, and forbidden the people the use of *this Book*, that she was able to impose the full weight of that grievous yoke under which the Christian world long groaned. And it was when our forefathers presumed to open **THIS BOOK**, that they began to make themselves free! From hence they derived irresistible weapons. By *the light of scripture*, they exposed to scorn the fabulous legends, the absurdities, the idolatry, and

\* Principal Hill, of St. Andrew's, lately deceased.

the uncharitable spirit of those who had kept them in bondage. The various forms of error; with all the sanction which they derived from authority, custom, and superstition, were unable to stand before the truth. And *the search of the Scriptures* hath established that rational system of faith, that spiritual worship, those rights of private judgment and mutual toleration, and those pure conceptions of Christian duty, which are the *glory* of the reformed churches! If ever a night of superstition shall again overspread the Christian world, it will arise from that *neglect* of the Scriptures which grows with the impiety of *modern times*; for the ignorant are always an easy prey to imposture, while every *well-instructed* Christian raiseth in his place a mound against the return of spiritual tyranny.”

If then THE SCRIPTURE be the *only* rule of faith and practice—if our *reason* should be exercised in the fear of God, to recognize its evidences and ascertain its import—if this invaluable privilege be common to the professors of Christianity, why on account of difference of opinion, should they dare to indulge in mutual recrimination—ascend the tribunal of the Almighty, and hurl at each other the thunderbolts of divine vengeance? Cease, O *Christian*, from such *unchristian* practices! *These* are the deeds which have given infidels their triumphs—lacerated the feelings of pious men, and caused the system of Christianity to bleed at every pore! Thou who renouncest infallibility, renounce also the imposition of thy creed upon the con-

sciences of thy brethren! Use thy liberty of *judging* concerning the doctrines and duties of religion; but deny not the same liberty to those who have an equal claim to it with thyself! A *consistent Protestant* is a character of the first order—admired by men, applauded by angels, and accepted of God.

But though we are enjoined to exercise our reason in matters of religion, yet, concerning the communications of REVELATION, we should be careful lest we form a precipitate judgment. Upon this hallowed ground infidels have trodden with an incautious step, and suffered their liberty to degenerate into licentiousness. *Knowing but in part, and seeing through a glass darkly*, we are by no means judges of what is the *best* method to be used by the Supreme Being, in order to bring his fallen creatures to repentance and salvation. Were *this* remark (however obvious) duly regarded, it would put an *end* to most of the cavils which are brought forward in the present day, to invalidate *the credibility* of THE GOSPEL. It would not *then* be esteemed so pertinent an inquiry, to ask why the Christian revelation was not sooner published; as whether it be of divine origin, and calculated to promote genuine holiness. It would not be accounted so much our business to puzzle ourselves and to perplex others, by inquiring why it is not made universal, as to examine what it requires, and what encouragements are afforded to obedience. It would not be asked with the same *impatient* expectation of being fully satisfied, why the resurrection of CHRIST was not

in this or that particular manner manifested to such and such particular persons, as whether he be *indeed risen*, and did actually appear to faithful and competent witnesses. Persons acquainted with only the first elements of religion, must perceive that, in *these latter inquiries*, the *truth* of Revelation is most nearly concerned. Questions respecting its origin, nature, and tendency, have been satisfactorily solved; whilst *full answers* to inquiries more curious than important, may lie concealed in the profound abyss of that providence whose *paths are in the deep waters*, and whose *ways are past finding out*! If it be indeed an *indisputable fact*, that *Jesus was crucified*, and *rose again according to the scriptures*, then it is altogether unreasonable to suppose that his doctrines are not true—that his precepts are of no authority—that his promises shall not be fulfilled, and that his threatenings shall not be executed—especially when it is also considered that these constituent parts of THE GOSPEL are designed and adapted to make us *partakers of the divine nature*, and *inheritors of eternal life*? Even Bolingbroke\* himself, one of its keenest and most insidious opponents, has confessed that, “No religion ever yet appeared in the world, of which the *natural tendency* was so much directed to promote the *peace and happiness* of mankind, as THE CHRISTIAN; and that *the gospel of Christ* is one continued lesson of the strictest morality, of justice, benevolence, and UNIVERSAL CHARITY.”

\* See the article *Religion—Encyclopedia Britannica*.



Let the knowledge which we profess to derive from THE SCRIPTURES, that repository of divine truth, be accompanied with piety towards God, and with charity for our brethren. Thus shall we understand the nature, discern the excellence, and feel the energy of the gospel of Jesus Christ. To live down error and vice, is the most sure mode of destroying them; and this, happily, every believer has the power of accomplishing. The noxious weeds of atheism and of infidelity would have never risen to their present alarming height, had not the soil in which they shoot up been manured by the vices of professed Christians! By living soberly, righteously, and godly, we hold forth, as from an eminence, the word of life, and others, seeing our good works, are led to glorify our Father who is in heaven.

And why should we be discouraged with the difficulties by which our understandings are embarrassed in this PRELIMINARY STATE of existence? When this mortal puts on immortality, and this corruptible incorruption, then shall the powers of our souls be invigorated, and the objects of contemplation be encircled with that superior degree of light which ensures the firmest conviction! Faith shall have terminated in vision. Hope shall have been converted into enjoyment. JESUS, who hath brought life and immortality to light, shall have drawn aside the veil which now covers the works and the ways of God, whilst the full radiance of eternal day will bear off on our enlightened souls--

Is this the *bigot's* rant?—Away, ye vain,

Your hopes, your fears, in doubt, in dullness steep;  
Go—sooth your souls in sickness, grief, or pain,  
With the sad solace of—*eternal sleep!*

Yet know, ye sceptics, know—the *Almighty* *man*

Who breath'd on *man* a portion of his fire,  
Bade his *free soul*, by earth, nor time confin'd  
To heaven—to *immortality* aspire!

Nor shall the *pile of hope* his *mercy* rear'd,

By *vain philosophy* be e'er destroy'd;  
ETERNITY!! by all, or wish'd or fear'd,  
Shall be by ALL—or *suffer'd* or *enjoy'd!*

• MASON.



' PART I.



TESTIMONIES

*IN BEHALF OF CANDOUR AND UNANIMITY,*

BY

DIVINES OF THE CHURCH OF ENGLAND.



## 1.

## RICHARD HOOKER,

RECTOR OF BISHOP'S BOURNE, NEAR CANTERBURY,  
DIED 1600.

FAR more comfort it were for us (so small is the joy we take in strifes) to labour under the same yoke, as men that look for the same eternal reward of their labours; to be enjoined with you in bands of indissoluble *love* and *amity*; to live as if, our persons being many, our souls were but one, rather than in such dismembered sort to spend our few and wretched days in a tedious prosecuting of wearisome contentions, the end whereof, if they have not some speedy end, will be heavy on both sides. Brought already we are even to that estate which Gregory Nazianzen mournfully describeth, saying—"My mind leadeth me (since there is no other remedy) to fly, and to convey myself into some corner, out of sight, where I may escape from this cloudy tempest of *maliciousness*, whereby all parts are entered into a deadly war amongst themselves, and that *little remnant of love* which was, is now consumed to nothing! The *only godliness* we glory in, is to find out *somewhat* whereby we may judge others to be *ungodly*. Each other's faults we observe as matters of exprobatation, and not of grief. By these means we are grown hateful in the eyes of the Heathens themselves, and (which woundeth us the more deeply) able we are not to deny but that we have deserved

their hatred. With the better sort of our own, our fame and credit is clean lost. The less we are to marvel if they judge vilely of us, who, although we did well, would hardly allow thereof. On our backs they also build that are lewd; and what we object one against another, the same they use to the utter scorn and disgrace of us all. This we have gained by our mutual home dissensions; this we are worthily rewarded with, who are more forward to strive than becometh men of virtuous and mild disposition." But our trust in the Almighty is, that, with us, contentions are now at the highest float, and that the day will come (for what cause of despair is there?) when the passions of former enmity being allayed, we shall, with *ten times* redoubled tokens of our unfeignedly reconciled love, show ourselves each towards other the same which Joseph and the brethren of Joseph were, at the time of their interview in Egypt. Our comfortable expectation and most thirsty desire whereof, what man soever amongst you shall any way help to satisfy (as we truly hope there is no one amongst you but some way or other will) *the blessings of the God of Peace, both in this world and in the world to come, be upon HIM, more than the stars of the firmament in number!*

*Ecclesiastical Polity.*

RICHARD HOOKER was born 1533, near Exeter. His parents, being poor, gave him little education. His endowments, however, attracted the notice of Bishop Jewel, and afterwards of Dr. Sandys, Archbishop of Ygrk. He was sent to Oxford, where he

soon distinguished himself. Here he was honoured with the tuition of the Archbishop's son, and of the nephew of the great Cranmer, of reformatory memory. In 1577, he was elected Fellow of his College, and soon nominated Deputy Professor of the Hebrew language. Entering holy orders, he was appointed to preach at St. Paul's Cross. This drew him into an unhappy marriage, which embittered the remainder of his life. In 1585, he became *Master of the Temple*, where he entered into controversy on Church Government. This produced his great work, *THE ECCLESIASTICAL POLITY*, which preserves its reputation to the present day. It is deemed the bulwark of the *Established Church*. He died in 1600, in the 47th year of his age. Upon being told his house had been robbed, he asked, "Are my books and papers safe?" and being answered, they were; "Then," says he, "it matters not; no other loss troubles me!" He was poor throughout a great part of his life, having scanty preferment. QUEEN ELIZABETH gave him the rectory of *Bishop's Bourne*, near Canterbury. He was a man of a very peaceful temper, and of simplicity of heart. His preaching was plain and intelligible, intent on the melioration of mankind. Respecting his great work, *The Ecclesiastical Polity*, he addresses the Archbishop of Canterbury:—"I shall never be able to finish what I have begun, unless I be removed into some quieter parsonage, where I may see God's blessings spring out of my mother Earth, and eat my own bread in peace and privacy; a place where I may without



disturbance meditate my approaching mortality, and that great account which all flesh must give at the last day to the God of all spirits!" Whilst his writings are admired, his character was stamped by the broad signatures of virtue and piety.

2.

2.

### WILLIAM CHILLINGWORTH, A. M.

CHANCELLOR OF SALISBURY, AND PREBEND OF  
BRIXWORTH, NORTHAMPTONSHIRE.

DIED 1644.

THIS is most certain, that, to reduce Christians to unity of communion, there are but two ways that may be conceived probable; the one by taking away diversity of opinions, touching matters of religion; the other by showing, that the diversity of opinions, which is among the several sects of Christians, ought to be no hinderance to their unity in communion. Now the *former* of these is not to be hoped for without a miracle. What then remains, but that the *other* way must be taken, and Christians must be taught to set a higher value upon those high points of faith and obedience, wherein they agree, than upon those of less moment, wherein they differ; and understand, that agreement in those ought to be more effectual to join them in *one communion*, than their difference in other things of less moment to divide them.

The presumptuous imposing of the senses of men upon the *general* words of God, and laying them

upon men's consciences together ; this vain conceit, that we can speak of the things of God better than in the words of God ; this deifying our *own* interpretations, and enforcing them upon *others* ; this *restraining* of the word of God from that *latitude* and *generality*, and the understandings of men from that *liberty* wherein Christ and his apostles left them, is, and hath been, the *only* fountain of all the *schisms* of the church, and that which makes them immortal. Take away these walls of separation, and all will quickly be *one* ! Require of *Christians* only to believe in Christ, and to call no man master but him only ; let those leave claiming infallibility that have no title to it ; and let them, that in their *words* disclaim it, (as Protestants do) disclaim it likewise in their *actions*. In a word, restore Christians to their just and full *liberty* of captivating their understanding to *Scripture* only ; and then, as rivers when they have a free passage run all to the ocean, so it may well be hoped, by God's blessing, that universal liberty, thus *moderated*, may quickly reduce Christendom to TRUTH and UNITY.

*Life, and the Religion of Protestants.*

WILLIAM CHILLINGWORTH was born 1602, at Oxford, having for his godfather Laud, Archbishop of Canterbury. Educated at a private grammar-school in his native city, he was admitted of Trinity College, where he distinguished himself by an application to Mathematics and Theology. But he was soon converted to Popery by the noted John

Fisher, and went to Douay; but, in 1631, returned to England. From his intercourse with Laud he came back to Protestantism, wrote several defences of it, but above all, his great work entitled, *The Religion of Protestants; or safe Way to Salvation*. Preferment now poured in upon him; but he for a time refused promotion, objecting to the Articles and the Anathematizing clauses of the Athanasian Creed. He at length, however, accepted of the chancellorship of Salisbury, with the prebend of Brixworth, in Northamptonshire. In the civil wars he attached himself to the Royal party; took a leading part in the siege of Gloucester, whence he retired to Arundel-castle, which was taken by the Parliamentary forces. Here he fell ill through his exertion, and was removed to Chichester, where he died, 1614. He is said to have been a man of little stature, but of great soul! Cheynell, a fanatic clergyman, molested him in his last moments, and at his interment insulted his memory. He threw a copy of his *famous book* into his grave, as full of carnal reason and damnable heresy! Tillotson and Locke, however, were sensible of his incomparable merits, and will send his eulogium down to posterity.

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 3.

## JOSEPH HALL, D.D.

SUCCESSIVELY BISHOP OF EXETER AND OF  
NORWICH.—DIED, 1656.

I CANNOT but second and commend that great Clerk, of Paris, who, when King Lewis of France,

required him to write down the best word that ever he had learned, called for a fair skin of parchment, and, in the midst of it, wrote this one word, *Measure*, and sent it, sealed up, to the King. The King, opening the sheet, and finding no other inscription, thought himself mocked by his Philosopher, and, calling for him, expostulated the matter. But when it was showed him, that all virtues, and all religious worthy actions, were regulated by this one word; and that, without this, virtue itself turned vicious, he rested well satisfied. And so he well might, for it was a word well worthy of one of the seven sages of Greece, from whom indeed it was borrowed, and put into a new coat. For while he said, of old, for his motto, *nothing too much*, he meant no other but to comprehend both extremes under the mention of one; neither, in his sense, is it any paradox to say, that too little is too much; for, as too much bounty is prodigality, so too much sparing is niggardliness, so as, in every defect, there is an excess, and both are a transgression of measure.—Neither could aught be spoken of more use or excellency; for what goodness can there be in the world, without MODERATION, whether in the use of God's creatures, or in our own disposition and carriage? There is, therefore, nothing in the world more wholesome, or more necessary, for us to learn, than this gracious lesson of *Moderation*; without which, in very truth, a man is so far from being a Christian, that he is not himself. This is the centre wherein all, both divine and moral philo-

sophy, meet; the rule of life; the governess of manners; the silken string that runs through the pearl chain of all virtues; the very ecliptic line under which reason and religion move, without any deviation; and therefore most worthy our best thoughts—of our most careful observance. For, surely, if the want of moderation, in practice, do most distract every man in his own particular, the want of moderation, *in judgment*, distracts the whole world from itself; whence it is that we find so miserable divisions all the earth over, but especially so woeful schisms and breaches in the Christian world; wherein we see one nation thus divided from another, and each one nation no less divided from itself. For it cannot be, since every man hath a mind of his own, not less different from others than his face, that all should jump in the same opinion; neither can it stand with that natural self-love, wherewith every one is possessed, easily to forsake the child of his own brain, and to prefer another man's conceit to his own. Hereupon, therefore, it comes to pass, that while each man is engaged to that opinion, which either his own election, or his education, hath given him, new quarrels arise, and controversies are infinitely multiplied, to the great prejudice of God's truth, and to the lamentable violation of the common peace. Would to God we could as well redress as bewail this misery, wherewith Christendom is universally infected!

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*Treatise on Christian Moderation.*

JOSEPH HALL was born 1574, near Ashby-de-la-Zouch, Leicestershire. His mother was a woman of uncommon piety. After being educated at the grammar-school of his native place, he was admitted of Emanuel College, Cambridge. He, in 1597, distinguished himself as a wit and poet, by publishing six books of *Satires*. He read lectures on rhetoric, preaching also in the villages and before the University. After various preferments he, in 1616, was made Dean of Worcester. In 1618 he attended the Synod of Dort, and in 1627 became Bishop of Exeter, having before refused the See of Gloucester, being a man of quiet habits and great modesty. Accused of puritanism, he was nevertheless sincerely attached to the Church of England; writing a book entitled, *Episcopacy by Divine Right asserted*. In 1641 he was translated to the see of Norwich, where he preached to large and attentive congregations. The Parliament, however, cruelly persecuted him, stopping his rents, and reducing him to poverty. He retired to Hingham, in Norfolk, still disposed to works of charity and piety! Here he died, 1656, in the 82d year of his age; and is buried in the church-yard without a stone to his memory. His *Meditations on the Old and New Testament*, are valuable. They are, indeed, much admired, and ought to find a place in every library.

## 4.

THE EVER-MEMORABLE

JOHN HALES,

CANON OF WINDSOR.—DIED 1656.

Look down, O Lord, upon thy poor *dismembered church*, rent and torn with discords, and even ready to sink! Why should the Neutral, or Athlist, any longer confirm himself in his irreligion, by reasons drawn from our dissensions? Or why should any greedy-minded worldling prophesy unto himself the ruins of the sanctuary, or hope one day to dip his foot in the blood of thy church? We will hope, O Lord, in thee (for what hinders?) that, notwithstanding all supposed impossibilities, thou wilt one day in mercy look down upon thy Sion, and grant a gracious interview of friends, so long divided. Thou that wroughtest that great reconciliation between God and man, is thine arm waxen shorter? Was it possible to reconcile God to man? To reconcile man to man is it impossible? Be with those, we beseech thee, to whom the prosecution of church controversies is committed; and, like a good Lazarus, drop one cooling drop into their tongues and pens, too, too much exasperated against each other. And, if it be thy determinate will and counsel that this abomination of desolation, standing where it ought not, continue unto the end, accomplish thou, with speed, the number of thine elect, and hasten the coming of thy Son our Saviour, that he may

himself, in person, sit and judge, and give an end to our controversies, since it stands not with any human possibility. Direct thy church, O Lord! in all her petitions for peace; teach her wherein her peace consists, and wean her from the world, and bring her home to thee; that all those that love thy peace may, at last, have the reward of the sons of peace, and reign with thee, in thy kingdom of peace, for ever.

*Hale's Works.*

JOHN HALES was born, 1584, at Bath, and when thirteen years of age went to Corpus Christi College, Oxford. He had a consummate knowledge of the Greek tongue; and, in 1612, was made Greek Professor in that University. He delivered the funeral oration of the founder of the *Bodleian Library*, the only piece published in his life-time. Going abroad, he was present at the Synod of Dort; and though a Calvinist in his younger days, there bade *John Calvin* good night, at the perusing of John iii. 16. *God so loved the world, &c.* He was a Fellow of Eton College, and Canon of Windsor, but lost both situations during the civil war, when he suffered great hardships and poverty. He died 1656, aged 72, and was buried in Eton College church-yard. Not long before he took a friend to the spot where he wished to be interred, saying, "I hope to die soon, for I am tired of this *unchristian* world!" A collection of his works appeared after his decease, entitled "Golden Remains of



the ever-memorable John Halles," consisting of sermons, miscellanies, and letters. His piece on *schism* and *schismatics* is much admired. He was a most intelligent and liberal man, wishing to reduce religion to its primitive purity and simplicity. All writers and parties have agreed in giving him the character of one of the greatest and best men that ever lived. He detested all narrowness, and, indeed, every species of bigotry.

## 5.

## HENRY HAMMOND, D. D.

ARCHDEACON OF CHICHESTER, AND CANON OF  
CHRIST-CHURCH, OXFORD.—DIED 1660.

LORD! let no unreasonable stiffness of those who are in the right, no perverse obstinacy of those that are in the wrong, hinder the closing of our wounds; but let the one instruct in *meekness*, and be thou pleased to give to the other repentance, to the acknowledgment of the truth. To this end do thou, O Lord! mollify all exasperated minds; take off all animosities and prejudices, contempt and heart-burnings; and, by uniting their hearts, prepare for the reconciling their opinions. And that nothing may intercept the clear sight of thy truth, Lord! let all private and secular designs be totally laid aside, that gain may no longer be the measure of our godliness, but that the one great and common concernment of *truth* and *peace* may be unanimously and

vigorously pursued. And do thou so guide and prosper all *pacific* endeavours, that those happy primitive days may, at length, revert, wherein VICE was the only *heresy*!

*Hammond's Works.*

HENRY HAMMOND was born, 1605, at Chertsey, Surrey. Having been educated at Eton school, he went to Magdalen College, Oxford. In 1633 he had given him the rectory of Penshurst, Kent; and in 1643 became Archdeacon of Chichester. During the civil wars he quitted his living and retired to Oxford. Here he wrote and published his admirable *Practical Catechism*, which, though opposed by the enthusiasts of the day, he defended with ability and success. In 1645, he was raised by the king to the Canonry of Christ Church, Oxford. He attended on the unfortunate monarch, Charles the First, in all his imprisonments; and at the expiration of which he again retired to Oxford, where he wrote the most valuable of all his works, his *Paraphrase and Annotations on the New Testament*. He severely felt the death of his royal master, and removed to Westwood, in Worcestershire, the seat of Sir John Packwood, where he ended his days, 1660, not living to enjoy the Restoration! Charles the Second designed for him the Bishopric of Worcester. Seized with the stone, the gout, the cholick, and the cramp, his life speedily came to a termination. He was a man of superior talents and piety. He began a *Paraphrase and Commentary on the Old*

*Testament*, but never lived to finish it. He was the enemy of fanaticism and bigotry.

## 6.

## JEREMY TAYLOR, D. D.

BISHOP OF DOWN AND CONNOR.—DIED 1667.

MEN are now-a-days, and indeed always have been, since the expiration of the first blessed ages of Christianity, so in love with their own fancies and opinions, as to think faith, and all Christendom, is concerned in their support and maintenance; and whoever is not so fond, and does not dandle them, like themselves, it grows up to a quarrel; which, because it is in Divinity, is made a quarrel in religion, and God is entitled to it; and then, if you are once thought an enemy to God, it is our duty to persecute you even to death; we do God good service in it! When, if we should examine the matter rightly, the question either is not revealed, or not so clearly, but that wise and honest men may be of different minds, or else it is not of the foundation of faith, but a remote superstructure, or else of mere speculation; or, perhaps, when all comes to all, it is a false opinion, or a matter of human interest, that we have so zealously contended for; for to one of these heads most of the disputes of Christendom may be reduced; so that I believe the present factions (for the most) are from the same cause which

St. Paul observed in the Corinthian schism, *when there are divisions among you, are ye not carnal?* It is not the differing opinions that is the cause of the present ruptures, but want of charity; it is not the variety of understandings, but the disunion of wills and affections; it is not the several principles, but the several ends that cause our miseries; our opinions commence, and are upheld, according as our turns are served, and our interests are preserved; and there is no cure for us but *piety and charity*. A holy life will make our belief holy, if we consult not humanity, and its imperfections, in the choice of our religion; but search for truth without designs, save only of acquiring heaven; and then be as careful to preserve charity as we were to get a point of faith; I am much persuaded we shall find out more truths by this means; or, however (which is the main of all) we shall be secured, though we miss them, and then we are well enough.

I end with a story, which I find in the Jews' books:  
 "When Abraham sat at his tent door, according  
 "to his custom, waiting to entertain strangers, he  
 "espied an old man, stooping and leaning on his  
 "staff, weary with age and travail, coming towards  
 "him, who was a hundred years of age. He re-  
 "ceived him kindly, washed his feet, provided sup-  
 "per, caused him to sit down; but observing that  
 "the old man eat, and prayed not, nor begged for  
 "a blessing on his meat, he asked why he did not  
 "worship the God of heaven. The old man told  
 "him, that he worshipped the fire only, and ac-  
 "knowledgeed no other God. At which answer,

“ Abraham grew so zealously angry, that he thrust  
 “ the old man out of his tent,<sup>t</sup> and exposed him to  
 “ all the evils of the night, and an unguarded con-  
 “ dition. When the old man was gone, God called  
 “ to Abraham, and asked him where the stranger  
 “ was? He replied, I thrust him away, because he  
 “ did not worship thee. God answered him, I have  
 “ suffered him these hundred years, although he  
 “ dishonoured me; and couldst not thou endure  
 “ him one night, when he gave thee no trouble?  
 “ Upon this,” saith the story, “ Abraham fetched  
 “ him back again, and gave him hospitable enter-  
 “ tainment, and wise instruction.” Go thou, and  
 do likewise, and thy charity shall be rewarded by  
 the God of Abraham. *Liberty of Prophecy.*

JEREMY TAYLOR was born at Cambridge, about  
 the commencement of the seventeenth century. His  
 father was a barber, but gave his son a good educa-  
 tion. In 1631 he took his degree of Bachelor, at  
 Caius College, and was ordained at twenty-one.  
 Removing to London, he became a popular preach-  
 er, whilst Archbishop Laud preferred him to a Fel-  
 lowship of All Souls' College, Oxford. In 1638,  
 he was promoted to the rectory of Uppingham, in  
 Rutlandshire. He was made Chaplain to the King;  
 but the civil wars induced him to retire into Wales,  
 where he kept school to support himself and  
 family. Here he published his famous *Liberty of  
 Prophecy*, in behalf of the excluded Church of  
 England; his *Great Exemplar*, illustrating the na-  
 ture of a good life; his *Holy Living*, and also his

*Holy Dying*, which are the most popular of all his works. Residing at *Golden Grove*, near Carmarthen, he printed a volume entitled, *The Guide of Infant Devotion, or the Golden Grove*, a manual of Daily Prayers, fitted to the days of the week. He published many other pieces in the Principality, all displaying great talent and piety. In 1657 he quitted Wales, and soon went to Ireland, where he wrote his celebrated *Ductor Dubitantium, or Rule of Conscience*, as well as various other tracts. As a reward for his loyalty, he, at the restoration, was raised to the See of Down and Connor; and afterwards to the See of Dromore, which he held till his death, which was occasioned by a fever. He died at Lisburn, 1667, and lies interred in the Cathedral of Dromore. He was a man of distinguished genius, uncommon humility, and fervent piety. Some of his works have been lately reprinted; his *Beauties* are selected, for he is with many a favourite even to the present day. His style is rich and glowing. Dr. Young, in his *Night Thoughts*, seems to have taken some of his best ideas from his works.

## 7.

## JOHN WILKINS, D.D.

BISHOP OF CHESTER.—DIED 1672.

THERE are several truths which are not of so great consequence as peace, and unity, and charity. And therefore, in such things, there ought to be a mutual forbearance towards one another; and men

should endeavour, by all means of amity and kindness, to join together for the promoting of those more substantial truths and duties wherein they agree," according to that rule of the apostle: *And if in any thing ye be otherwise minded, God shall reveal even this unto you: nevertheless whereto we have already attained, let us walk by the same rule; let us mind the same thing.* To shut up all in a word; it would exceedingly conduce to our common peace and settlement, in times of differences and controversy, if those rules of Christianity, so often inculcated in scripture, were more regarded and observed amongst the professors of it; that men would be *wise unto sobriety, and not above what is written.* Not thinking more highly of themselves, and their abilities, than they ought, but be ready to condescend to men of lower parts, and to demean ourselves towards every one, according to the *different measure of gifts* which God hath been pleased to dispense to them, *speaking the truth in love*—endeavouring to heal differences in the most placid, gentle manner, without *envying, strifes, backbitings, whisperings—doing nothing through strife or vain-glory, but in lowliness of mind, every one esteeming others better than himself.* They that exceed others in knowledge should exceed them likewise in the study of peace.

• The best of us do know but in part, darkly; that time is to come when all these differences shall be cleared up, and we shall have a full vision of the true state of things. In the mean space it concerns us to ~~to~~ *bear one another, in those lesser things*

about which we differ; and to be very zealous about those great matters in which we agree; namely, *righteousness and peace, and joy in the Holy Ghost.*

*Sermons.*

JOHN WILKINS was born 1614, near Daventry, in the house of his mother's father, John Dodd, of dissenting celebrity. He became member of Magdalen Hall, Oxford. Joining with the parliament during the civil wars, he was made Warden of Neadham College. He married the sister of Oliver Cromwell. Richard Cromwell made him Master of Trinity College, Cambridge, whence he was ejected at the restoration. He was soon made Dean of Rippon, and in 1668, Bishop of Chester. He did not enjoy his preferment long, for he died of the stone, 1672, at the house of Dr. Tillotson, in Chancery-lane. He was buried in the church of St. Lawrence Jewry, and though he was vilified in his life-time, he was justly eulogized at his decease. His works are numerous, both mathematical and theological; the chief of the former are, "The Discovery of a new World, or the Moon another habitable World, and the Possibility of a Passage thither;" also, "Mathematical Magic, or the Wonders of Mechanical Geometry, with an Essay towards a real Character and a philosophical Language;" the principal of the latter, are "A Discourse on the Gift of Preaching;" also on "The Beauty of Providence in all the rugged Passages of it;" likewise, "The Gift of Prayer," levelled against fanaticism. After his



death appeared his excellent work "On the Principles of natural and revealed Religion;" and *Sermons* on public occasions. He was the founder and ornament of the Royal Society. His was the character of a man of great learning and ingenuity. He delighted in doing good to mankind.

## 8.

## ISAAC BARROW, D. D.

MASTER OF TRINITY COLLEGE, CAMBRIDGE.

D'ED 1677.

*Thou shalt love the Lord thy God with all thy heart ; this is the first and great commandment.—The second is like unto it ; thou shalt love thy neighbour as thyself.* This is, indeed, the highest commendation whereof any law is capable ; for as to be like God is the highest praise that can be given to a person, so to resemble the divinest law of love to God, is the fairest character that can be assigned of a law ; the which, indeed, representeth it to be, as St. James calls it, a royal and sovereign law, exalted above all others, and bearing a sway on them. St. Paul telleth us, that *the end of the commandment* (or the main scope of the evangelical doctrine) is charity out of a pure heart and a good conscience, and faith unfeigned ; that charity is the sum and substance of all other duties, and that *he that loveth another hath fulfilled the whole law* ; that charity is the chief of the theological virtues, and the prime fruit of the divine Spirit, and the bond of perfection, which combineth

and consumeth all other graces, and the general principle of all our doings. St. Peter enjoineth us, that to all other virtues we add *charity* as the top and cream of them; and *above all things* (says he) *have fervent charity among yourselves*. St. John calleth this law, by way of excellence, *the commandment of God*; and our Lord himself claimeth it as his peculiar precept. *This* (saith he) *is my commandment, that ye love one another as I have loved you. A new commandment give I unto you, that ye love one another*; and maketh the observance of it the special cognizance of his followers: *By this shall all men know that ye are my disciples, if ye love one another*. These indeed are lofty commendations thereof, yet all of them may worthily yield to this; all of them seem verified in virtue of this, because God hath vouchsafed to place this command in so near adjacency to the first great law, conjoining the two tables, making *charity* contiguous, and, as it were, commensurate to *piety*. *Sermons.*

ISAAC BARROW was born 1630, in London. Educated at the Charter-house, he was more fond of fighting than of his learning. In 1645 he entered Trinity College, and soon distinguished himself in almost every branch of knowledge. In 1655 he went abroad, and underwent many adventures, particularly in opposing an *Algerine Corsair*, declaring that he was less afraid of death than of slavery! On his return he was ordained. At the restoration, though he had suffered from his loyalty, he re-

ceived no preferment. He was, however, soon chosen Greek Professor at Cambridge, as well as Professor of Geometry in Gresham College. He afterwards became Mathematical Professor at Cambridge, which he resigned to Sir Isaac Newton, of immortal memory! He was then made Master of Trinity College, Charles the Second declaring, he had given it to the best scholar in England. In 1675 he was chosen Vice-Chancellor of the University, but soon after died, in the 42d year of his age. He was buried in Westminster Abbey. He was a man of intense study, and of a ludicrous absence of mind. His SERMONS, in several volumes, are remarkable for their copiousness and fertility.

## 9.

## ROBERT LEIGHTON, D. D.

ARCHBISHOP OF GLASGOW.—DIED 1684.

THE wisest and godliest find (and such are sensible of it) that disputes in religion are no friends to that which is far sweeter in it, but hinder and abate these pious and devout thoughts that are both the more useful and truly delightful. As peace is a choice blessing, so this is the choicest peace, and is the peculiar inseparable effect of this grace, with which it is jointly wished, *grace and peace*—the flower of peace growing upon the root of grace!

But, brethren, receiving of the same spirit from their head, Christ, are most strongly bent to the good one of another. If there be but a thorn in

the foot, the back boweth, the head stoopeth down, the eyes look, the hands reach to it, and endeavour its help and ease. In a word, all the members partake of the good and evil, one of another. Now, by how much this body is more spiritual and lively, so much the stronger must be the union and love of the parts of it, to each other. You are brethren by the same new birth, and born to the same inheritance; and such a one shall not be an apple of strife amongst you to beget debates and contentions. No, it is enough for all, and none shall *prejudge another*; but you shall have joy in the happiness one of another, seeing you shall then be perfect in love, all harmony, no difference in judgment or affection, all your harps tuned to the same new song which you shall sing for ever! Let that love begin here which shall never end.

*Commentary on Peter.*

ROBERT LEIGHTON was born, 1613, in London; having received the usual grammar learning, he was sent to the University of Edinburgh. Finishing his education with eclat, he went abroad, and lived several years in France. On his return he attached himself to the church of Scotland; disgusted at Laud, who had treated his father, a puritan divine, with barbarous severity. He was ordained in the 30th year of his age, and settled at Newbottle, near Edinburgh. He was chosen Principal of the University of Edinburgh, which he retained ten years, delivering lectures in divinity. In 1662 he became

Bishop of Dunblane, and afterwards Archbishop of Glasgow, where he did all he could to reform the clergy. Disgusted with the violent measures of the court, he protested against their treatment of the Presbyterians, and at length he resigned his Archbishopric,—a memorable proof of his integrity. He retired to Broadhurst, in Sussex, but died in London, 1684, in the 71st year of his age, with distinguished serenity. The principal work of this truly Christian Prelate is his *Commentary on the First Epistle of Peter*, with his *Remains*, which has been often republished. Dr. Doddridge sent forth an edition of this work, with a warm eulogium on the author's good sense, eloquence, and piety.

## 10.

## EZEKIEL HOPKINS, D.D.

BISHOP OF LONDONDERRY.—DIED 1690.

ONE party reports the other to be all profane and superstitious; and the other reports its opposite to be all hypocritical and seditious, and both suffer from each other's envenomed tongues; and, between both, *truth* suffers, and *charity* perisheth, and is utterly lost. For shame, O Christians! is this the way to promote God's cause, or Christ's kingdom? Doth *he* or *it* stand in need of your lies? Will you speak wickedly for God, and talk deceitfully for him? Shall his honour be maintained by the Devil's inventions? I shall not speak partially, but wherever the fault lies, there let this censure fall,—

that it is, certainly, a very strong presumption of a very weak and bad cause, when the refuge and support of it are lies.

I beseech you, therefore, O Christians! for the peace of the church, which else will continue sadly rent and divided; for the sake of Christianity, which else will be discredited and reviled; for your brethren's sake, who else will be discouraged or exasperated: be very cautious what reports you either receive or make of others. Their good name is very precious; precious to God, when their blameless conversation deserves it; and precious to themselves. Howsoever, unless there be absolute necessity, and you be constrained to do it for the glory of God and the good of others, divulge not their imperfections, though they be real; and in no case whatsoever, feign or devise false rumours concerning them. *Take heed, lest if ye bite and devour one another, ye be not consumed one of another, and one with another.* . *Exposition of the Commandments.*

EZEKIEL HOPKINS was born at Sandford, Devonshire; and, in 1649, became Choirister of Magdalen College, Oxford. He was also Chaplain, and would have been Fellow, had his county qualified him. All this time he lived and was educated under Presbyterian discipline; but at length became assistant to Dr. Spenslow, about the time of the restoration. He was elected Preacher of one of the City churches, but the Bishop of London refused to admit him, because he was a favourite with the

Dissenters. Admired for the comeliness of his person, and the elegance of his preaching, he soon after obtained the living of St. Mary's, Exeter, countenanced by Ward, Bishop of Lorrain. The Lord Tabartes was so pleased with him, that he gave him his daughter in marriage; took him, in 1669, as chaplain to Ireland, gave him the deanery, and afterwards the bishopric, of Raphoe, 1671; whence, in 1681, he was translated to Londonderry: thence, in 1688, he was expelled by Earl Tyrconnel; and, coming to London, was elected minister of Aldermanbury, where he next year died. He published a few SERMONS, *with an Exposition both of the Lord's Prayer and of the Ten Commandments*, originally two quartos, but since incorporated into one folio volume. His sermon on the *Vanity of the World* has been much admired. Good sense and piety characterise all his writings.

## 11.

## JOHN TILLOTSON, D. D.

ARCHBISHOP OF CANTERBURY.—DIED 1694.

THE corruption of the best things is the worst. Religion is, certainly, the highest accomplishment and perfection of human nature; and zeal for God, and his truth, an excellent quality, and highly acceptable to God; and yet nothing is more barbarous, and spurs men on to more horrid impieties, than a blind zeal for God, and false and mistaken principles in matters of religion. Our Saviour compares the

Christian religion, and the ministers and professors of it, to *salt* and *light*, the most useful and delightful things in the world! Religion enlightens the minds of men, and directs them in the way wherein we should go; it seasons the spirits and manners of men, and preserves them from being putrified and corrupted. Mistakes, and false principles, are no where so pernicious, and of such mischievous consequence, as in religion. A blind and misguided zeal in religion is enough to spoil the best nature and disposition in the world. St. Paul (for aught appears) was of himself of a very kind and compassionate nature, and yet what a *fury* did his mistaken zeal make him! It is hardly credible how madly he laid about him, but that he himself gives us the account of it. I might descend lower, and give instances both of former and latter times, of emperors and princes, both heathen and Christian, that of themselves were mild and gentle, and yet, through a mistaken zeal, have been carried to cruel and bloody things. And, indeed, nothing gives so keen an edge, even to the mildest tempers, as an erroneous and wild zeal for God and religion, it is like quicksilver in the back of a sword, that is not very sharp of itself, which gives a mighty force and weight to its blow, and makes it to cut terribly. I conclude all with that gentle reproof of our blessed Saviour to his disciples, when their zeal for him had transported them to make that cruel request to him, that he would *call for fire from heaven to destroy the Samaritans*: *We know not what manner of*



*spirit ye are of, for the Son of Man came not to destroy men's lives, but to save them.* Hereby declaring the true spirit and temper of Christianity, and that they that act contrary to it, are ignorant of the nature of the Christian religion. *Sermons.*

JOHN TILLOTSON was born 1630, near Halifax, Yorkshire. His first education was among the Puritans; he went to Cambridge in 1647, and was admitted pensioner of Clare Hall. Having been tutor in a family, he was then ordained, became curate of Cheshunt in 1661, and soon after preacher of Lincoln's Inn. He evinced his zeal against Popery, by his publication, in 1664, of his *Sure Footing in Christianity, or Rational Discourses on the Rule of Faith*, in a large octavo volume. His preferment followed to one of the prebends of Canterbury, and soon after the Revolution of 1688 William and Mary raised him to the archiepiscopal see of Canterbury.

The works of Tillotson, in two folio volumes, are made up of *Tracts* against Popery, and *Sermons*, in the composition of which he particularly excelled. In his high station he conducted himself with consummate propriety. He was beloved by the Dissenters, and Churchmen revere his memory! He was harassed by the abuse of the *Nonjurors*, but he never resented it, only writing on a bundle of anonymous letters, found in his study, after his decease, *Father, forgive them, for they know not what they do!* He died in 1694, seized by a sudden illness at the

chapel, Whitehall, in the sixty-fifth year of his age. He was interred at St. Lawrence Jewry, where a suitable monument is raised to his memory.

## 12.

## JOHN SCOTT, D. D.

RECTOR OF ST. GILES-IN-THE-FIELDS.—DIED 1694.

OUR blessed Religion, whose great design is to advance our happiness, hath taken abundant care to educate our minds in *quietness* and *peace*. For hither tend all those precepts of it, which require us to *follow peace with all men*. And unless we do sincerely endeavour to fulfil these obligations, however we may *monopolize* godliness to our own party, and *canonize* one another, we are *saints* of a quite different strain from those blessed ones above! This, therefore, must be our *great care*, if we design for heaven, to root out of our tempers all inclination to *contention* and *discord*, and to compose ourselves into a *sedate* and *peaceable*, *calm* and *gentle* frame of spirit. And if, through human frailty, through our own ignorance of the plausible pretences of seducers, through the too great prevalence of our worldly interest, or the principles of a bad education, it should be our misfortune to be insensibly led into unwarrantable divisions, yet still to keep our minds in a *teachable* temper, and our ears open to truth, and conviction—to be desirous of *accommodation*, and willing to hear *reason* on *both sides*; and as soon

as we are convinced of our error, to repent of our division, and immediately return to unity and peace.  
*Christian Life.*

JOHN SCOTT was born 1638 at Chippingham in Wiltshire; he was admitted, after the usual education, of New Inn, Oxford. He settled in London, where, after several ministerial engagements, he became rector of St. Giles in the Fields, as well as prebend of St. Paul's Cathedral, and canon of Windsor. He might have been raised to the bench, but his scruples respecting *homage*, and accepting the sees of deprived men at the Revolution, prevented him. He died in 1694, and was buried at St. Giles's, where his funeral sermon was preached, replete with deserved eulogy.

In the reign of James II he was very active in opposition to Popery, detesting every species of persecution and cruelty. He published some tracts against the Catholic religion; but his chief work is, *The Christian Life*, which has been very popular, and is an admirable body of practical divinity. It traces the divine life from its commencement on earth to its consummation in glory! Doddridge's *Rise and Progress of Religion in the Soul* seems an epitome of the work. He published also single *sermons*. All his pieces are written with talent, and enriched by a strong spirit of devotion.

## 13.

## EDWARD STILLINGFLEET, D.D.

BISHOP OF WORCESTER.—HE DIED 1699.

WERE this an age wherein any thing might be wondered at, it would be matter of deserved admiration, that we are still so far from being cemented together *in the unity of the spirit and the bond of peace*. Must the fire of our uncharitable animosities be like that of the temple, which was *never* to be extinguished? However, I am sure it is such a one as was never kindled from Heaven, nor blown up with any breathings of the holy and divine Spirit.

May we be happily delivered from the plague of our divisions and animosities! Than which there hath been no greater scandal to the *Jews*, nor opprobrium of our religion among *Heathens* and *Mahometans*, nor more common objection among the *Papists*, nor any thing which hath been more made a pretence even for **ATHEISM** and **INFIDELITY**. For our controversies about religion have brought, at last, even religion itself into a controversy among such whose weaker judgments have not been able to discern where the plain and unquestionable way to heaven hath lain, in so great a mist as our disputes have raised among us. Weaker heads, when they once see the battlements shake, are apt to suspect that the foundation itself is not firm enough; and to conclude, if *any thing* be called in question, that there is *nothing* certain.

Religion hath been & much rarified into airy notion and speculations, by the distempered heat of men's spirits, that its inward strength, and the vitals of it, have been much abated and consumed by it. Men, being very loth to put themselves to the trouble of a holy life, are very ready to embrace any thing which may but dispense with that; and, if but justifying themselves under such a party may but shelter them, under a disguise of religion, none are more ready than such to be known by *distinguishing names*; none more zealous in the defence of every tittle and punctilio that lies most remote from those essential duties, wherein the kingdom of God consists—*righteousness and peace, and joy in the Holy Ghost.*

It will require both time and skill to purge out these noxious humours. I know of no prescription so likely to effect this happy end, as an infusion of *the true spirit* of religion; thereby to take men off from their eager pursuit after ways and parties, notions and opinions, and to bring them back to a right understanding of the *nature, design, and principles* of CHRISTIANITY. *Preface to his Irenicum.*

EDWARD STILLINGFLEET was born at Cranbourne, in Dorsetshire, 1635. Educated at Cambridge, he soon became tutor in a nobleman's family. His first publication, in behalf of the established church, was his IRENICUM, *a weapon salve for the church's wounds*, which Bishop Burnett pronounces to be written with wit, learning, and moderation.

Become a parish priest, he published his great work, entitled, "*ORIGINES SACRÆ, or a Rational Account of the Christian Faith, as to the Truth and Divine Authority of the Scriptures.*" This has been esteemed one of the ablest defences of revealed religion. Indeed, it is always regarded as a work distinguished for ingenuity and erudition. This led to his promotion, for he now became preacher at the Roll's chapel; and in 1665 he was presented to St. Andrew's, Holborn, and to the lecture at the Temple church. Here he had for his auditor and admirer *Matthew Henry*, of dissenting celebrity. He engaged in various controversies with applause. His next famous work, was "*ORIGINES BRITANNICÆ, or the Antiquity of the British Churches, from their first Planting to the Conversion of the Saxons.*" At THE REVOLUTION he was advanced to the see of Worcester, where he conducted himself with exemplary prudence and piety. His last controversy was with LOCKE, in which he acquired no reputation, and which shortened his days. But subject to the gout for twenty years, it terminated his career 1699, at his house in Westminster, and he was interred at Worcester. The late Bishop Watson speaks well of his memory.

## 14.

SIMON PATRICK, D. D.

BISHOP OF ELY.—DIED 1707.

\* A LOVE of controversy is generally accompanied

with this *base* quality, that it cannot exercise the understanding without provoking the passions, nor speak of *moderation* itself without distemper, nor treat of *peace* and *quietness* without putting the soul into disorder. And, therefore, I could never discern that such *disputers* have any great faculty of descrying the *truth* about which they contend; but make that a matter of great difficulty and perplexity which the *peaceable* people, and they who are free from *passion* and *prejudice*, do easily discover. And here I shall refresh your mind a little with the pleasure of a story or parable, which I have somewhere met with, out of *Anselm*, a man of no mean esteem in the times wherein he lived. There were two men (saith he) who, a little before the sun was up, fell into a very earnest debate concerning that part of the heavens wherein that glorious body was to arise that day. In this controversy, they suffered themselves to be so far engaged, that at last they fell together by the ears, and ceased not their buffetings till they had beaten out each other's eyes. And so it came to pass, that when a little after the sun did show his face, there was neither of these doughty champions that could discern one jot—a thing so clear, as the prince of lights, which every child saw beside themselves! It would be too great a disparagement of your understanding if I should spend a moment in teaching you to apply it to the present purpose. It is sufficient to add, that though *zeal* for religion be not only commendable, but required of us, yet we must take great heed lest we strive as

*hasty and passionately for every opinion we have conceived, that we should lose our faculty of discovering either that or any thing else which is truly good. Pray, therefore, for the peace of those that travel to Jerusalem, and do you seek it and pursue it by all means possible. Or if any be contentious, and obey not the truth, mark such persons and avoid them.*

*Parable of the Pilgrim.*

SIMON PATRICK, was born 1626, at Gainsborough, in Lincolnshire. At 18 years of age he was admitted into Queen's College, Cambridge. He was ordained by Bishop Hall. In 1661 he was chosen master of Queen's College. He next had the rectory of St. Paul's, Covent Garden, where he endeared himself by his zeal and piety, attending upon his parishioners during the plague of 1661 with affectionate assiduity. In 1672 he was made prebendary of Westminster and dean of Peterborough. During the reign of James the Second he wrote against popery, and for his zeal was rewarded by being raised to the see of Chichester, and then of Ely, where he died 1707, in the 80th year of his age. Bishop Patrick stands high in reputation. His Sermons, Tracts against Popery, and Commentary on the Scriptures, have great merit and piety. His *Pilgrim*, a quarto volume, has some excellent sentiments, but is far inferior to *Pilgrim's Progress* in ingenuity and simplicity. The lamented prelate must yield to the honest tinker in the construction and management of the allegory, which conducts the pilgrim from the city of Destruction to Mount Sion! The bishop's work is



replete with good sense, and marked throughout by a manly piety. Quinet justly remarked that Bishop Patrick was an honour to the church, and to the age in which he lived.

## 13.

## EDWARD FOWLER, D.D.

BISHOP OF GLOUCESTER.—DIED 1714.

WOULD we know whether we embrace all the *fundamentals* of Christianity, and are guilty of no damnable and destructive errors, among the great diversity and contrariety of opinions that this kingdom abounds with, (I think I may say) above all other parts of Christendom, our only way is to examine ourselves impartially after this manner:

*Am I sincerely willing to obey my Creator and Redeemer in all things commanded by them? Do I entertain or harbour no lust in my breast? Do I heartily endeavour to secure a right understanding of the Holy Scriptures, to cherish the gospel, and to know what doctrines are delivered there, in order to the bettering of my soul by them, and the regulation of my life and actions according to them?*

If we can answer these questions in the affirmative, whatsoever mistakes we may labour under, they can be none of them such as will undo us; because we may conclude from thence that the *design of Christianity* is in some good measure accomplished in us. And whatsoever tenets may be accompanied and consist with the true love of God, and a solicitous care to keep a conscience void of offence to-

wards him\*and men, we may be certain that they belong not to the catalogue of *fundamental errors*. This *obedient temper* is the most infallible mark (of any I know) of an *orthodox*\*man ; he that is endowed with it, though he may *err*, cannot be a *heretic*.

*Design of Christianity.*

EDMUND FOWLER was born 1632, at Westerleigh, Gloucestershire. In 1650 he became one of the clerks to Corpus Christi College, Oxford. He was soon presented to the rectory of Northill, Bedfordshire. Afterwards, in 1673, he was collated to a prebend in Gloucester, and had the vicarage of St. Giles, Cripplegate. In 1685, during the reign of James the Second, he was tried and suspended for his whiggism and his liberality. He, however, was not dispirited, but zealously opposed civil and ecclesiastical tyranny, refusing, along with other of the London clergy, to read the king's declaration of conscience ! In their resolution they were supported by the most respectable and consistent friends of liberty among the dissenters from the establishment. At the revolution his zeal was rewarded, for in 1690 he was raised to the see of Gloucester. He in 1714 died at Chelsea, in the 82d year of his age. He published "The Principles and Practices of certain Moderate Divines of the Church of England, abusively called *Latitudinarians* (greatly misunderstood), truly represented and defended ; whercin, by the very same, controversies of no mean importance are succinctly discussed, 1670." But his chief and most

excellent work was his “*Design of Christianity, or a Plain Demonstration and Improvement of the Proposition, viz: that the enduing men with inward, real righteousness, or true holiness, was the ultimate end of our Saviour’s coming into the world, and is the great intendment of the blessed Gospel, 1671.*” He put forth a defence of it entitled, “*The Dirt Wiped Off, or a Manifest Discovery of the Gross Ignorance, Erroneousness, and most Unchristian Spirit of one John Bunyan, lay preacher in Bedford, which he hath showed in a vile pamphlet published by him against the Design of Christianity, 1672.*” It is curious, however, that honest John published a work, entitled “*Holiness the Beauty of Christianity,*” so that the titles of these books, at least, coincide on the subject. Dr. Fowler was an excellent prelate, discharging the duties of his station with fidelity.

## 16.

WILLIAM CAVE, D. D.

VICAR OF ISLINGTON.—DIED 1713.

THAT the *Christian religion* was immediately designed to improve and perfect the principles of human nature, appears, as from many other instances of it, so especially from this, that it so strictly enjoins, cherishes, and promotes that natural *kindness and compassion* which is one of the prime and essential inclinations of mankind. Wherever the gospel is faithfully complied with, it begets such a sweet and

gracious temper of mind, ~~it~~ makes us humble, affable, courteous, and charitable, ready and disposed to every *good work*, prompt to all offices of humanity and kindness; it *files off* the ruggedness of men's natures, banishes a rude, churlish, and pharisaical temper, and infuses a more calm and treatable disposition. It commands us *to live and love as brethren, to love without hypocrisy, to have fervent charity among ourselves, and to be kindly affectionate one towards another.* It lays the sum of our duty towards others in this,—*to love our neighbours as ourselves.* This our Saviour seems to own as his proper and peculiar law, and has ratified it with his own solemn sanction. *A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another.* And then makes this the great visible badge of all those who are truly Christians. *By this shall all men know that you are my disciples, if you have love one to another.*

And so, indeed, it was with those first and best ages of religion; for no sooner did the gospel fly abroad into the world, but the love and charity of Christians became notorious, even to a proverb; the heathens taking notice of the Christians of those times, with this particular remark,—*See how these Christians love one another!* *Primitive Christianity.*

WILLIAM CAVE was born 1637, in Leicestershire. His father was rector of the parish. Having first had his grammar education, he was educated at St. John's College, Cambridge. In 1662 he was presented with the vicarage of Islington, and was soon

afterwards made chaplain to Charles the Second, of *irreligious* memory! In 1672 he took his degree of doctor in divinity, and soon became distinguished for his writings. He had several preferments, the last of which, a canonry of Windsor, and the vicarage of Isleworth, near Brentford. At Windsor he died, 1713, but is interred at Islington, with a monument to his memory. He published many learned works, particularly "Primitive Christianity, or the Religion of the Ancient Christians in the first Ages of the Gospel;" and afterwards "Lives of the Apostles and Martyrs of the first Ages." His chief work, however, is his "History of the Lives, Deaths, Acts, and Writings of the most eminent Fathers of the Church, that flourished in the fourth Century, 1682, folio." Le Clerc animadverted on the work, and Cave replied. Jortin calls him "The White-Washer of the Ancients!" He published Sermons also, and a Tract on the Dissenting Controversy. Dr. Cave was a man of deep and extensive learning, but warmly attached to the doctrines and discipline of the Church of England.

## 17.

## GILBERT BURNET, D. D.

BISHOP OF SALISBURY.—DIED 1717.

WITH respect to *love* and *charity*, as our Saviour was the greatest pattern of doing good for evil, both in life and death, so he carried the precept higher than any religion ever did. *Love is the badge of Christianity*, and when once this holy religion spreads

its influence into the soul, it not only becomes so inwardly mollified into that tenderness and compassion, as to make all such sincerely love those who are truly good, but it also begets in them great piety, and a merciful disposition, even towards enemies, or those who are in error; all cruelty, and sourness of temper, the great engines and instruments to support all false religions, is so softened and mitigated, that St. Paul, who was a fierce persecutor while he was a zealous Jew, became a wonderful instance of gentleness when *this spirit of Christ* was formed in him; a *true Christian* is *peaceable, mild, and easy to be entreated*. Piety towards God, and holiness of life, are to be found in other religions, but a universal charity, and brotherly kindness, are *peculiar* to our most holy faith; so that, as far as any church, or sort of men, depart from the rules of truth and goodness, so far they fall from *the Spirit of Christ*, and bear the character of the lapsed apostate spirit, who *was a liar, and a murderer from the beginning!* Hence may every one make a judgment of the spirit that moves and appears in the conduct of any church, whether it be a spirit of truth and goodness, or of falsehood and cruelty; the former is *the spirit of Christ*, the latter must be *the spirit of the devil, and of antichrist*.

*Sermon on Popery.*

GILBERT BURNET was born 1643, at Edinburgh, and educated by his father. He is said at ten years of age to have understood the Latin language. Sending him to Aberdeen University, he became a good

Greek scholar, and took the degree of A. M. at 14 years of age! He first studied the law, and then turned his attention to divinity. In 1665, he was ordained by the Bishop of Edinburgh, and presented to the living of Saltoun, where he discharged his duties with singular fidelity. In 1669, he was made Professor of Divinity. His liberality made him many enemies, but he disregarded every species of bigotry. For his *Vindication of the Church and State of Scotland* he was offered a Bishopric, and the next vacant Archbishopric, but refused them. He now came to London, was a popular preacher at the Rolls Chapel, and published his *History of the Reformation*. On the death of Charles he went abroad, and on his return published his *Travels*. He became acquainted with the Prince of Orange, and came over with him at the revolution of 1688! He was soon raised to the see of Salisbury—publishing his *Pastoral Care*, and also his *Exposition of the Thirty-nine Articles of the Church of England*. He died, 1714, aged 74, and is interred in Clerkenwell. After his decease was published *The History of his own Times*, a valuable and interesting work. Distinguishing himself both as politician and divine, he had many enemies and friends, but was a warm friend of the civil and religious liberties of mankind.

18.

## ROBERT LUCAS, D. D.

PREBENDARY OF WESTMINSTER.—DIED 1715.

NEED I fix or state the various degrees of zeal? Alas! it is not requisite: *zeal* being nothing else but an ardent thirst of promoting the divine glory by the *best works*. 'Tis plain the more excellent the *work*, and the more it cost, the more perfect, the more exalted the zeal that performs it. In a word, zeal is nothing else but the *love of God* made perfect in us. And if we would see it drawn to the life, we must contemplate it in the blessed JESUS, who is the perfect pattern of heroic love. How boundless was his love, when the whole world, and how transcendent, when a world of enemies was the object of it! How indefatigable was his zeal! how wakeful! how meek! how humble! how firm and resolved! His labours and travels, his self-denial, prayers, and tears; his silence and patience; his agony and blood, and charitable prayers, poured out with it for his persecutors, instruct us fully what divine love, what divine zeal is. And now, even at this time, *love* reigns in him as he reigns in heaven; *love* is still the predominant, the darling passion of his soul. Worthy art thou, O Jesus, to receive honour, and glory, and dominion! Worthy art thou, to sit down with thy Father on his throne! Worthy art thou to judge the world, because thou hast loved, because thou hast been zealous unto death, because



thou hast overcome! Some there are, indeed, who have followed thy bright example, though at a great distance. First, martyrs and confessors; next, those beloved and admired princes who have governed their kingdom in righteousness; to whom the honour of God, and the good of the world have been far dearer than pleasure, than empire, than absolute power, or that ominous blaze that is now called glory. And next follow—hold! this is the work of angels, they must marshal the field of glory in the end of all things. O my God! may I, at least, be one to fill the train of this triumphant procession in that blessed day, when thou shalt crown the zeal and patience of thy saints.

*Enquiry after Happiness.*

RICHARD LUCAS was born, 1648, near Presteign, Radnorshire. Having received the usual foundation of school learning, he went, 1664, to Jesus College, Oxford. He entered into holy orders about 1672, and was for some time Master of the Free School at Abergavenny. From hence he removed to London, and, in 1683, was chosen Vicar of St. Stephen's, Coleman-street. His last preferment was in 1696, when he was installed Prebendary of Westminster. About this time his sight, which was always weak, totally failed him, and thus he passed the last twenty years of his life. In 1715 he died, and was interred in Westminster Abbey. His writings, which are excellent for their good sense and practical tendency, are numerous. Their titles are, "Practical

Christianity.”—“An Enquiry after Happiness,”—“The Morality of the Gospel,”—“Christian Thoughts for every Day in the Week,”—“A Guide to Heaven,”—“The Duty of Servants,” and *Sermons*, in five volumes. He left a son of his own name, bred at Sydney College, Cambridge, who published some of his father’s works. Dr. Lucas was an eminent divine, and his valuable writings will preserve his fame to posterity.

## 19.

## HUMPHREY PRIDEAUX, D. D.

DEAN OF NORWICH.—DIED 1724.

THE churches of the east, once the most flourishing, having drawn the abtrusest niceties into controversy, which were of little or no moment to that which is the *chief end* of our holy Christian religion, and divided and subdivided about them into endless schisms and contentions, did thereby destroy that *peace, love, and charity*, from among them, which the *Gospel* was given to promote; and, instead thereof, they continually provoked each other to that malice, rancour, and evil work, that they lost the whole substance of their religion, while they thus eagerly contended for their own imaginations concerning it; and, in a manner, drove Christianity quite out of the world, by those very controversies in which they disputed with each other about it. So that, at length, having wearied the patience and

long-suffering of God, in thus turning his holy religion into a firebrand of hell, for contention, strife, and violence among them, which was given them out of his infinite mercy, to *the quite contrary end*, for the salvation of their souls, by *living holily, righteously, and justly, in this present world*: he raised up the *Saracens* to be the instruments of his wrath to punish them for it! *Life of Mahomet.*

HUMPHREY PRIDEAUX was born, 1648, at Padstow, Cornwall. Educated under Busby, at Westminster, he, in 1688, was elected to Christ Church, Oxford. His first publication was a Commentary on the Arundelian Marbles, which caused his appointment to the Rectory of St. Clement, near Oxford. In 1697 he published a popular piece, "The Life of Mahomet," to which is annexed his letter to the Deists, evincing the truth of Christianity, by contrasting it with Mahometanism. He was made Dean of Norwich, 1702. He now published "The Original Right of Tythes, and Directions for Churchwardens," with several other small tracts for the service of the Established Church. In 1715 he published the first part, and in 1718 the second part of his great work—"The Connection of the Old and New Testament." This is a most learned and valuable publication, esteemed by all parties, and highly illustrative of the sacred writings. Unskillfully cut for the stone, he quitted the pulpit, and, in his closet, devoted himself by his pen to the instruction of mankind. In 1724 he died, after a

short indisposition. He was tall, well built, and of a strong constitution. He was a man of deep historical learning, and his works are marked by candour, and an amiable simplicity.

## 20.

## DANIEL WHITBY, D. D.

PREBENDARY OF SARUM.—DIED 1726.

THE true reasons of Christ's rebuking his disciples for their desiring leave to act severely with the schismatical and heretical *Samaritans*, were, first, because this spirit of severity, wherever found, is *entirely opposite* to the calm temper of CHRISTIANITY. This appears by our Saviour's reply to his disciples—*ye know not what spirit ye are of*; that is, you do not consider under what kind of dispensation ye are placed by me. The temper, disposition, and affection, which I come to teach men, and would fix within them, is not a furious, persecuting, and destructive spirit, but such as is mild, gentle, and tender of the lives and interests of men, even of our greatest enemies. Under the Old Testament, if a prophet was rejected and scoffed at, he had power to punish it severely. But they, who reject and crucify Christ, are prayed for by him, and are, by his command, to be preached to, and, if possible, to be brought to repentance; and all Christians are to conform themselves to this example towards the contemners of their person, or

rejecters of their doctrines; not according to the legal, but the evangelical dispensation—the meekness and gentleness of Christ. The gospel dispensation requires universal love, meekness, peace, and good-will to all men, even to our enemies; and no difference of religion, no pretence of zeal for God, can justify this fierce, cruel and inhuman zeal. Another reason of our Saviour's, against those wicked doctrines and practices, is, *that he came not into the world to destroy men's temporal lives, but to save them!* He came to discountenance all rage, violence, and cruelty in men, one towards another; to restrain and subdue that furious unpeaceable spirit which so disquiets the world, and occasions so many mischiefs and disorders in it; that the lamb and wolf may lie down together, without hunting or destroying one another; and engaging all men to lay aside all bitterness and wrath, anger and clamour, malice and evil speaking. He came to introduce that excellent religion, which consults not only the eternal salvation of men's souls, but also their temporal peace and security; their comfort and happiness in this world, *condemning all bitter zeal as earthly, sensual, and devilish*—Not despatching them out of the way, but with *long-suffering*, expecting if God peradventure will give them *repentance to the acknowledgment of the truth*; which teacheth us to bear with the weak in faith, and be long-suffering to all men, and to restore them in the spirit of meekness.

*Sermon on Persecution.*

DANIEL WHITBY was born, 1638, at Rushden, Northamptonshire. His father was a clergyman of considerable attainments. Giving his son a liberal education, he, 1653, was sent to Oxford, and became a Commoner in Trinity College. Patronised by Seth Ward, Bishop of Salisbury, he was made his Chaplain, and Chanter of the Cathedral. In 1673 he was chosen Rector of St. Edmunds, Salisbury; and, 1696, Prebendary of Taunton Regis. He was a great student, and ardent in his study of theology. He employed his talents, at this period, in the exposure of the pretensions of Papacy. Indeed few clergymen were more intent on discharging the duties of their profession. Of a truly Christian spirit, and a lover of peace, he published, 1683, *The Protestant Reconciler*, humbly pleading for condescension to dissenting brethren in things indifferent and unnecessary, for the sake of peace, and showing how very unreasonable it is to make such things the necessary condition of communion. This excellent work was burnt by the Bishop of Oxford, and the author was obliged to make retractation! His volume on the *Five Points* in defence of Arminianism, is a master piece, and he soon after published his invaluable *Commentary on the New Testament*. His *Last Thoughts*, printed after his death, demonstrate his integrity and piety. He died 1726, in the 88th year of his age. His character ranks high as a theologian, and his writings have enlightened the Christian world.

## 21.

## SAMUEL CLARK, D. D.

RECTOR OF ST. JAMES, WESTMINSTER.—DIED 1729,

ZEAL cannot be a Christian virtue, unless employed in searching after truth, and the practice of right, which is its true and proper object; nor is this sufficient; for though zeal cannot possibly be excessive in its degree, if fixed on a good object, yet, if care be not taken, it may easily degenerate into a false and unchristian zeal; wrath and fierceness, contentiousness and animosity, violence and hatred, are vicious and ungodly practices, whether the object of a man's zeal be good or bad. St. Paul was not only faulty for persecuting the Christians, when himself a Jew, but he would have continued equally so, had he persecuted the Jews when he became a Christian. When the disciples would have called for fire from heaven upon the Samaritans, our Saviour rebuked them, saying, *Ye know not what spirit ye are of!* And St. Paul directs, *that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves.* And he advises all Christians to let their MODERATION be known unto all men. Such moderation was not to consist in a lukewarmness or indifferency for religion, or for the great and weightier matters of the law; but St. Paul, by *moderation*, means that meekness, calm-

ness, and equitable spirit which well agrees with, and usually accompanies, the highest possible zeal for truth and virtue. Nothing makes zeal properly a Christian virtue, but when the end or intention to which it is ultimately directed does tend to, and is for the honour and glory of God. I mean not by God's honour and glory, any thing imaginary or enthusiastic, which often turns religious zeal into the worst and most pernicious vices, but only the establishment of God's kingdom of righteousness, here, in truth, and peace, and charity, in order to the salvation of men's souls hereafter, in his eternal kingdom and glory; and, if we remember the end, we shall never do amiss.

*Unity in religion* is desirable; not, however, *unity of opinion* in the bond of ignorance, nor *unity of profession* in the bond of hypocrisy, but *unity of the spirit in the bond of peace.* Sermon on Zeal.

SAMUEL CLARK was born 1675, at Norwich, his father being Alderman of that city. Educated at the Free School, he soon went to Caius College, Cambridge. Here he became very studious, applying himself to theology, and natural philosophy. In 1699 he published *Practical Essays on Baptism, Confirmation, and Repentance*, and, in 1701, his *Paraphrase on the Four Gospels*, both of which obtained him much applause. In 1704 he delivered his *Lectures on the Being and Attributes of God, and also on the Evidences of Natural and Revealed Religion*, of which Dr. Headley remarks, that, “ in



them he has laid the foundation of true religion too deep and strong to be shaken, either by the superstition of some, or the infidelity of others."

It is, indeed, a standard work, and the best of the kind in the English language. He now became Rector of St. Bennet's, London, discharging the duties of his station with zeal and devotion. Sir Isaac Newton held him in high esteem, causing him to translate into Latin his *Treatise on Optics*, and giving him five hundred pounds by way of approbation! He also introduced him to Queen Anne, who bestowed upon him the Rectory of St. James, Westminster. He engaged in a controversy on the Trinity, and defended Arianism with great ability. He died suddenly 1729, in the zenith of his reputation and usefulness. He was universally admired for his amiable qualities, whilst the warmest tributes were paid to his unrivalled talents, fervid benevolence, and ardent piety. It is said that, could he have subscribed to the *Articles* a second time, he would have been raised to the bench, for, assuredly, he was one of the greatest ornaments of the Church of England.

## 22.

## WILLIAM WAKE, D. D.

ARCHBISHOP OF CANTERBURY.—DIED 1737.

HITHERTO we have defended our Church by arguments; let us now, by our *charity*, settle and

establish it. This will recommend both ourselves and our religion, to the good esteem of all men, and may be a happy presage, that the blessed time spoken of in the sacred prophecy is now ready to be revealed; when the church of Christ, being purged from those corruptions that have so long defaced its beauty, shall again appear in its primitive purity. When all heresy and schism, being every where abolished, and the mystery of iniquity laid fully open, and the man of sin destroyed, true religion and sincere piety shall again reign throughout the world. O blessed state of the church militant here on earth! The glorious antepast of that peace and piety which God has prepared for his church triumphant in heaven! Who would not wish to see those days, when a general reformation, a true zeal, and a perfect charity, shall universally prevail, and that we may be all united in the same faith and worship, the same communion and fellowship, one with another? When all pride and prejudice, all interests and designs, being submitted to the honour of God, and the discharge of our duty, the *holy scriptures* shall again triumph over the traditions of men; and religion no longer take its denomination from little sects and factions, but we shall be content with the same common primitive names of *Christians* and *Brethren*, and live together as becomes our character, in brotherly love and Christian character with one another. And who can tell but such a change as this is nigh at hand? and which may be soon accomplished, would we all but seriously labour to perfect.

the great work which the providence of God has so gloriously begun, and establish that unity among us, which may afterwards diffuse itself into distant parts of the Christian world. And, though we may not be so happy as to see any such blessed effect on our endeavours, yet this we are sure of, that we shall not lose our reward in heaven; when to have contributed, though in the least degree, to the healing those divisions we so unhappily labour under, will be esteemed a greater honour than to have silenced all the cavils of our enemies, and be rewarded with blessings *more than all the stars in the firmament for number.*

*Exhortation to Mutual Charity.*

WILLIAM WAKE was born 1659, in Dorsetshire, and 1672 was admitted a member of Christ Church, Oxford. Soon taking orders, he was appointed preacher to the Society of Gray's Inn. He visited France during the reign of James II., and, on his return, wrote against Popery. In 1689, he was made Dean of Christ Church, and Rector of St. James's, Westminster. In 1701, he was promoted to the Deanery of Exeter; in 1705 to the Bishopric of Lincoln; and, 1715, to the Archbishopric of Canterbury. He distinguished himself in the controversy relative to the powers of the convocation. He had the accomplished *Atterbury* for his opponent, but maintained his ground with ability. His masterly reply, entitled "The State of the Clergy and Church of England in their Councils, Synods, Convocations, Conventions, and other politic As-

“semblies, historically deduced from the Conversion  
 “of the Saxons to the present time, 1703,” in folio,  
 put an end to the controversy. He also published a  
 version of the *Apostolical Fathers*, a work of repu-  
 tation. But the greatest figure he made was in the  
 two famous controversies respecting the convocation  
 and Popery. He died 1736 at Lambeth, leaving be-  
 hind him a numerous family. He was a man of con-  
 siderable ability and learning. When young, he  
 was the advocate of free inquiry and religious liberty;  
 but age and preferment seemed to have changed  
 him; at least, he is said, to have been far from  
 being zealous about them after his advancement to  
 the See of Canterbury.

## 23.

## DANIEL WATERLAND, D.D.

ARCHDEACON OF MIDDLESEX.—DIED 1740.

How have party differences soured men's tem-  
 pers, inflamed their passions, and almost eaten out  
 the heart of Christian charity! I have not time, nor  
 words, to lament the visible decay of religion and  
 piety, owing to those heats and animosities so rife  
 amongst us: the whole nation feels it, and every  
 good man mourns in secret for it. We shall not, I  
 am afraid, find that these eager contests are founded  
 either in a true love of our own country in parti-  
 cular, or for mankind in general; or that our zeal  
 arises from a real concern for truth, for justice, or ..

for charity. While we are engaging, with such warmth and eagerness, about the affairs of this life, it might abate our fervor to consider how little time we have to sojourn here, and how great a work we have upon our hands; and of what moment it is to go cool and quiet hence—if ever we hope to find a place within the calm and peaceful mansions of the blessed!

*Sermon on Peace.*

DANIEL WATERLAND was born 1683, at Wascley, Lincolnshire; his father was rector of the parish. He had his school learning at Lincoln, and his academical education at Magdalen College, Cambridge. He was first scholar, and afterwards fellow; then commencing tutor became an ornament of the establishment. He at this time published *Advice to a Young Student*, which has passed through several editions. In 1713, he became master of the College, and obtained the rectory of Ellingham, in Norfolk. In 1720, he preached the first course of lectures, founded by Lady Moyes, in defence of the divinity of Jesus Christ. Having been made chaplain in ordinary to George I., he rapidly rose in preferment. In 1720, he obtained the Deanery of St. Paul's and the Chancellorship of York. In 1727, he was promoted to the Archdeaconry of Middlesex, and became Canon of Windsor, holding also the Vicarage of Twickenham. He died in 1740, and lies interred at Windsor. He was the champion of *Trinitarian orthodoxy*, but his pieces are not much read in the present day. He was a man of learning

and ability. His controversy with the celebrated Samuel Clarke on the Trinity will always preserve his memory.

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24.

JEREMIAH SEED, A.M.

DIED 1747.

You ought not to conceive a distaste for any man, or body of men, because they are of a different persuasion, sect, or party. Supposing yourself in the right; you pity *corporal* blindness: why should you not, likewise, compassionate, instead of being angry with the blindness, of the *understanding*, when it cannot discern certain religious truths? I know no reason but this, which resolves itself into pride; that the *corporally* blind *own* themselves to *be* so; but the blind in *understanding* maintain that *we* labour under that *distemper*, and not *they*. Now we are not so thoroughly convinced that our understanding and way of thinking is perfectly right in all points, as that we have the full enjoyment of our eye-sight: and this makes us so angry with the one, while we pity the other. Ensure your own salvation as much as you can, but do not think hardly of those who differ from you, even in fundamental points, much less consign them over to damnation! Our blessed Saviour, who disapproved the worship of the *Samaritans*, as appears from his conversation with the *Samaritan* woman at the well, yet singles

out, in his beautiful parable, one of that nation to do a generous action to the wounded traveller, on purpose, one would think, to obviate this contracted turn of mind, and to recommend those to our love whose religious notions we dislike. Whether a good man, who is a misbeliever in some points, without any faultiness or irregularity of will, will be damned for his *erroneous* way of thinking, may be a question with some people; but I think it admits of none, that a man will be damned for an uncharitable way of thinking and acting!

*Sermons.*

JEREMIAH SEED was born at Clifton, near Penrith, in Cumberland; his father was rector of the parish. He received his early education at Lowther, and then entered Queer's College, Oxford, of which, in 1732, he became fellow. At Twickenham he was assistant to Dr. Waterland, and at this delightful spot he passed the greatest part of his life. In 1741 he was presented to the living of Exham, in Hampshire, where he died 1747, without having attained any higher preferment, which he deserved; but he was content in his obscurity.

He was a zealous defender of the *Athanasian Creed*; but its damnatory clauses neither embittered his spirit, nor depraved his heart. He had the character of being an amiable man, and was esteemed by those who opposed his orthodoxy. In his lifetime he published two volumes of *sermons*, and posthumous *sermons*, *letters*, and *essays*, were given to the world. His style is peculiar to himself, full

of point and antithesis ; but has some pleasing passages, which has made his productions to be still read in the religious world.

## 25.

JOHN BALGUY, D.D.

PREBEND OF SALISBURY.—DIED 1748.

AN intemperate fondness for our notions, sanctified by specious names, has laid waste our charity, and often made us violate the first principles of humanity and common justice.

To this has been owing most of the calamities and miseries which have often so cruelly infested the Christian world ! From this fountain have flowed not only bitter waters, but streams of blood in every age. Inquisitions, persecutions, martyrdoms, murders, massacres, are, in a great measure, to be placed to the account of this intolerating, unchristian spirit. A considerable part of the best and worthiest of mankind have fallen victims to this barbarous principle. The chief blessings of society it has corrupted and poisoned ; it has robbed men of their mutual affection, benevolence, and esteem ; infused jealousies, kindled contentions, and spread variances far and wide ; it has divided friends, families, and kindreds ; crumbled communities into parties and factions ; burst asunder the strongest obligations, both natural, civil, and religious. It per-



verts, men's understandings, corrupts their judgments, and alienates their affections; it confounds their ideas of merit and demerit, and makes them estimate characters by false rules and fallacious measures; it creates uneasy sentiments productive of ill-will; it nourishes presumption, confidence, and self-conceit; and destroys the kind instincts of humanity and compassion. A principle so unnatural and perverse, so injurious to virtue, and destructive of happiness, is as great a curse to its possessors as to the public. Lastly, it is a discredit and dishonour to religion; for candour and charity are the chief characteristics of Christians, their peculiar ornament and noblest distinction.

If then we have any regard to plain reason and natural equity; if we wish peace and prosperity either to our fellow-creatures or ourselves; if we have any concern for the glory of God and the honour of his dispensations, let us not presume to exercise dominion over other men's faith, or to oppress their understanding, or impair their liberties. Let us cherish sobriety of thought and humility of spirit. Above all, let us put on *charity*, which is the bond of perfectness, the end of the commandment, and the very essence of the gospel.

*Sermon on Reason and Revelation.*

JOHN BALGUY was born, 1686, at Sheffield: educated at the grammar school there, and afterwards by Mr. Daubuz, author of an esteemed Commentary on the Revelations. In 1702 he was admitted

of St. John's College, Cambridge. Having been a private tutor, he, in 1711, took orders, and settled in the vicinity of Durham. He, in 1717, took a large share in the *Bangoridn Controversy* in behalf of civil and religious liberty. He next engaged in a controversy respecting Shaftsbury's *Characteristics*; he, therefore, in 1726, wrote "*A Letter to a Deist, concerning the beauty and excellence of moral virtue, and the support and improvement it received from the Christian Revelation*;" and, in 1728, he published "*The Foundation of Moral Goodness, or a farther Inquiry into the original of our Idea of Virtue*;" and, in 1730, appeared "*Divine Rectitude, or a Line of Inquiry into the Moral Perfections of the Deity, particularly in Respect of Creation and Providence*." Dr. Balguy maintained that *rectitude*, Mr. Grove that *wisdom*, and Mr. Bayes that *lenevolence*, was the first spring of action in the Deity. Dr. Balguy was the author of an *Essay on Redemption*, wherein his idea of the Atonement coincided with that of Dr. John Taylor, of Norwich. His last publication was a volume of *Sermons*, and a posthumous volume was added to it, notwithstanding the author had committed 250 discourses to the flames! He died at Harrowgate, 1748, in the sixty-third year of his age. His living at Northallerton, and his prebend at Salisbury, given him by Hoadley, were all his preferments. He was the friend of Clark and Hoadley, and was associated along with these illus-

trious men in maintaining the cause of national religion and Christian liberty.

† 26.

CONYERS MIDDLETON, D. D.

DIED IN 1750.

IN all controversies about religion, the chief provocation to men of sense is to see a set of rash, dogmatical divines, whose minds, prepossessed by systems, and darkened with prejudices, could never see through the mist; their nurses and mothers had spread about their eyes, setting themselves up for the *only guides and teachers of truth* to the nation; requiring the *learning* and *reason* of mankind to submit to their *arbitrary* decisions, and branding with the name of *sceptic* and *infidel* all who cannot admit their manner of explaining and defining the terms of Christian faith. Such divines as *these* are so far from acting up to the character of *physicians of the soul*, by showing any care to gild the pill they prescribe, and temper their medicines to the state of the patient, that they expect to treat rational creatures as farriers do their horses, tie them up by the nose, and so make them swallow whatever they think fit to throw down! These are the men I shall ever quarrel with, as the tyrants and oppressors of reason, and consequently enemies to the peace and happiness of mankind. *Controversial Tracts.*

CONYERS MIDDLETON was born 1683, at York. His father, who was a clergyman, educated him very liberally, and he made distinguished improvement. At the early age of seventeen he was sent to Cambridge, and became in a short time Fellow of Trinity College. Marrying a lady of large fortune he removed to a rectory, given him by his wife, in the Isle of Ely, where he laboured with success. In 1723 he was appointed *Librarian* of the public library, the duties of which he well performed. Having travelled into Italy, he, on his return, published his *Letter against Popery*, showing its alliance to Heathenism, which attracted much attention. He afterwards ably vindicated Christianity against Tindal, and also opposed Waterland's excessive orthodoxy. In 1741, he published his celebrated *Life of Cicero*, in three volumes, a work which has excited general admiration. But his principal theological work appeared in 1748, in which he contended, that *the power of working miracles ceased with the days of the Apostles*. This was much opposed by the clergy; but he defended himself with great ability. He soon after died, 1750; aged 67; peaceful and happy to the last. He was a man of great good sense, extensive learning, and uncommon liberality. His works are comprised in two volumes quarto, possessing great variety.

27.

ARTHUR ASHLEY SYKES, D. D.

DIED 1756.

WOULD to God that Christians would be content with the plainness and simplicity of the gospel! That they would be persuaded to make no other terms of communion than what Jesus himself hath made! That they would not vend, under the name of *evangelical* truth, the absurdity and contradictory schemes of ignorant or wicked men! That they would part with that load of rubbish which makes thinking men almost sink under its weight, and gives too great a handle for infidelity! That they would distinguish betwixt human opinions and revealed truth! That they would see the difference betwixt authority and reason! That they would look upon *Jesus* as *the Author and Finisher of Faith*! That they would think that they are not qualified to make any other terms of acceptance with God, than what are already published by our Saviour! That they would look upon all serious Christians as members of the one body of Christ! That they would cease from unchristian and inhuman damning, persecuting, burning one another, for not assenting to the words of men as to the words of God! Then CHRISTIANITY would soon become the joy of the whole earth, and *infidelity* would soon lose its main, I may say, its only support.

*Dr. Disney's Life of Sykes.*

ARTHUR ASHLEY SYKES was born 1684, in London. Educated at St. Paul's school, he was, in 1701, admitted of Bennet's College, Cambridge. Having been one of the assistants in St. Paul's school, he, in 1731, became vicar of Godmorsham, Kent. He soon, however, resigned this vicarage for the rectory of Dry Drayton, in Cambridgeshire. In 1715, he published his famous book, "The Innocency of Error asserted and vindicated." The object of which was to prove that, "no *heresy* is so destructive to religion as a wicked life—no *schism* so damnable as a course of sin!" It came to a fourth edition much improved, in which state it is regarded as the most valuable of his writings. He was the associate of Clark and Hoadly, in the maintenance of civil and religious liberty against the high clergy. In 1718 he became rector of Rayleigh, Essex. In 1721 he published an excellent book against Collins, entitled "A Discourse on the Grounds of the Christian Religion." In 1736 he advocated the extension of the Toleration Act to Protestant Dissenters; and the next year wrote his celebrated tract on *the Demoniacs*, contending they were only afflicted with madness or epilepsy. Hoadly raised him to a prebend of Winchester. His most elaborate piece now appeared, "The Principles and Connexion of Natural and Revealed Religion;" and soon after he attacked the redoubtable Warburton with ability. Other publications came from his pen, for he was an indefatigable lover of truth, and his spirit was fraught with liberality. He

died in the year 1756 of a paralytic stroke, having reached the 73d year of his age. He was mild, obliging, and cheerful; though continually engaged in religious disputes his temper remained uncontaminated by the rancour of theological controversy.

## 28.

## JAMES HERVEY, A.M.

RECTOR OF WESTON-FAVELL.—DIED 1758.

IN a grove of tulips, or a knot of pinks, one perceives a difference in almost every individual. Scarce any two are turned and tintured exactly alike. Each allows himself a little *particularity* in his dress, though all belong to one-family; so that they are various and yet the same. A pretty emblem this of the smaller differences between Protestant Christians! There are modes in religion which admit of variation, without prejudice to sound faith, or real holiness. Just as the drapery on these pictures of the Spring may be formed after a variety of patterns, without blemishing their beauty or altering their nature. Be it so, then, that in some points of inconsiderable consequence, several of our brethren dissent, yet let us all live amicably and sociably together; for we harmonize in principles, though we vary in punctilios. Let us join in conversation, and intermingle interests; discover no estrangement of behaviour, and cherish no alienation of affection. If any strife subsists, let it be to follow our divine

Master more closely in humility of heart and unblamableness of life. Let it be to serve one another most readily in all the kind offices of a cordial friendship. Thus will we be united, though distinguished; united in the same grand fundamentals, though distinguished by some small circumstantials; united in one important bond of brotherly love, though distinguished by some slighter peculiarities of sentiment.

*Meditations.*

JAMES HERVEY was born in 1713, at Hardingstone, near Northampton. His father was a clergyman, from whom he received his early education. Having acquired his grammar learning at Northampton, he, at eighteen, went to Oxford, where he prosecuted his studies with success. Here he became an Arminian, from his acquaintance with John Wesley, which he soon relinquished, and was a zealous Calvinist the remainder of his life. At the age of 22 his father appointed him to the curacy of Weston-Favell, in the vicinity of Northampton: he, however, was afterwards curate of Biddeford, and at other places in the West of England. In the year 1750, on the decease of his father, he succeeded to the livings of Weston and Collingtree, the duties of which he discharged to the close of life with singular fidelity. His publications are, his *Meditations among the Tombs*, and *Contemplation on the Starry Heavens*, in two volumes; and his great doctrinal work, *Theron and Aspasio*, in three volumes, which is a defence of Calvinistic theology. He published



also *Remarks on Bolingbroke's Letters of History, and Letters to John Wesley*. His style is excessively flowery, which made Dr. Blair say, that the young reader should imitate not his taste but his piety ! He died on Christmas-day, 1758, after a long illness, borne with the utmost resignation. He was an exemplary character, of consummate benevolence and piety.

## 29.

## BENJAMIN HOADLEY, D. D.

BISHOP OF WINCHESTER.—DIED 1761.

PERSECUTION, in any degree, is the invention and instrument of God's greatest enemy ; and as Christ disdained to make use of outward force in planting the *best* religion in the world, so it is unchristian and impious to change his method in supporting it, and for this purpose to choose these very weapons which his enemies used at first *against* him and his kingdom ; and which his Father, in his infinite wisdom, rejected as improper for the good end he then had in view. We may now, therefore, very justly ask, if this be true according to the law of nature and the gospel of Jesus Christ, how great, inexpressibly great, is the guilt of the leaders of that church which places the whole strength of religion in the strength of power and the arm of flesh ; which turns the motives of all that is good from inward to outward ; which hath no care or concern

about *honesty* and *integrity*, but enforces a *unity of voices* by fires, banishments, racks, and such like methods; which forsakes the paths of meekness, plainly pointed out by *God* and *Christ*, and pursues those of desolation and destruction? And then let us consider how much it behoves all who have professed to separate effectually from the most unchristian and diabolical thing in it; and to keep themselves at a distance from every tendency to the same *evil*; to study the gospel, and to put on that spirit of charity, of peace, and of forbearance, which breathes through *every page* of it! And this will effectually dispose them not to judge or censure, much more not to condemn and injure, oppress and torment, the servants of another master; but to leave their fellow-servants, in all matters of religious concern, to stand or fall by the judgment of their common Lord and Master; to whom alone they must all give an account for themselves.

*Sermons.*

BENJAMIN HOADLEY was born 1676, at Westerham, Kent. His father was a clergyman, kept a private seminary, and became master of the grammar school at Norwich. At sixteen the son entered Catherine-hall, Cambridge, where he soon distinguished himself by his application and proficiency. In 1701 he left college, and became lecturer of St. Mildred, in the Poultry, which led to the living of St. Peter's Over, in both which situations he displayed talent, zeal, and piety. He soon became

involved in a controversy with the high-church Atterbury, who favoured the restoration of the Stuarts, whilst Hoadley, reprobating arbitrary power, advocated the cause of the reigning Brunswick family. The House of Commons approved of his conduct; and a lady gave him the rectory of Streatham, in Surrey. But on the accession of George the First, he was made Bishop of Bangor: hence his controversy with the high clergy was denominated, *the Bangorian controversy*! In his famous sermon on these words of our Saviour—*My kingdom is not of this world*—he contended that the clergy had no pretences to temporal jurisdiction, and vindicated the glorious cause of civil and religious liberty! In 1721 he became Bishop of Hereford; in 1723, of Salisbury; and 1734, of Winchester, where he died, 1761, in the 85th year of his age! His works were collected by his son, in *three huge folio volumes*, consisting of tracts and sermons. He was a prelate of great talents and learning—studious of promoting the best interests of mankind.

## 39.

## THOMAS SHERLOCK, D. D.

BISHOP OF LONDON.—DIED 1761.

Go to your natural religion: lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands, and tens of thousands, who fell by his victorious sword—show her the cities which he set in

flames, the countries which he ravished and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation and his divine commission, to justify his lust and his oppression. When she is tired with this prospect, then show her the *Blessed Jesus*, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse—let her see him in the most retired privacies—let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—*Father, forgive them for they know not what they do.* When natural religion has viewed both, ask which is the prophet of God? But her answer we have already had—when she saw part of this scene, through the eyes of the centurion, who attended at the cross, by him she spoke, and said, *Truly, this man was the Son of God.* *Sermons.*

THOMAS SHERLOCK was born in 1678, eldest son of Dr. William Sherlock, author of *A Treatise on*

*Death*, the only piece of his numerous works now read. The son was educated at Eton, and thence removed to Catherine Hall, Cambridge. In 1704, he became Master of the Temple, and in 1714, took his degree of Doctor in Divinity. He distinguished himself in the Bangorian Controversy, vindicating the Corporation and Test Acts, which Hoadley said ought to be repealed. In 1725, he published his masterpiece, entitled, *The Use and Intent of Prophecy, in the several Ages of the World*, against Collins, who had attacked this branch of the evidences of Christianity. This work enjoys a deserved popularity. In 1728, he was raised to the See of Bangor, succeeding Hoadley, and in 1734, to the See of Salisbury. Ill health, in 1747, made him refuse the See of Canterbury. He, however, the next year accepted the See of London. He now published four Volumes of Sermons, which have been much read and admired. His personification of *Natural Religion*, in the above extract taken from these discourses, is justly deemed the finest piece in his writings. He last employed his pen in a congratulatory Address to George the Third on his accession to the throne, dying 1761, at Fulham, in his 84th year, where he lies interred. He was author also of a very ingenious Tract, *The Trial of the Witnesses of the Resurrection of Jesus*. Indeed, he was not only exemplary in his character, but a Prelate of superior talent and piety.

31.

## SAMUEL SQUIRE, D. D.

BISHOP OF ST. DAVID'S.—DIED 1766.

BEHOLD, therefore, (without having recourse either to the assistance of the civil magistrate on the one hand, or depending wholly upon the aid of reason and literature on the other) behold! I show you a more excellent, a more obvious, a more easy, and certain way to do honour to your Christian faith, to refute the malice of its adversaries, and to recommend its doctrines to universal esteem, approbation, and acceptance! Express the native power, influence, and perfection of the Gospel in the uprightness and integrity of your lives; let a spirit of *mutual forbearance, condescension, and charity*, appear in the whole tenour of your consistent behaviour; and you will effectually still the raging of your bitterest enemies, and blunt the sharp-edged tongues of those, whose satire is chiefly whetted from the disagreement which is so visible between the principles and practice of Christians. Innocence of manners, and a uniform integrity of life, as they are the brightest ornament and surest testimony of your own right faith in Christ, so do they render your holy profession more awful, more reputable, more *amiable*, in the eyes of a discerning world, who, moved by so attracting an example, will catch the sacred ardour from you, and be more readily induced to glorify that Almighty Being, who has showed such salvation to men.

*Indifference for Religion inexcusable.*

SAMUEL SQUIRE was born, 1714, at Warminster, and educated at St. John's College, Cambridge. He was soon collated to the Archdeaconry of Bath by the Bishop of Bath and Wells. In 1748 he was presented by the King to the Rectory of Topsfield, in Essex, and, in 1749, when the Duke of Newcastle was installed Chancellor of Cambridge, he preached one of the sermons at the commencement. In 1750 he received the Rectory of St. Anne, Westminster, from Archbishop Herring. Soon after Dr. Squire was presented by the King to the Vicarage of Greenwich, Kent, and became Clerk of the Closet to the Prince of Wales, afterwards George III. In 1760 he was raised to the Deanery of Bristol, and, in 1761, to the See of St. David's, the revenues of which were considerably advanced by him. He died of a short illness, 1766, occasioned by parental anxiety. In public and private life no man was more beloved, and, at his death, more lamented. His publications were numerous, but his most esteemed is, *Indifference for Religion inexcusable ; or a serious, impartial, and practical Review of the certainty, importance, and harmony of Natural and Revealed Religion*. This is a good Book, and ought to be republished. He was the patron of Dr. Dodd, and had he lived that unfortunate divine might not have come to an ignominious end. His exit is a blot upon humanity.

## 32.

## LAWRENCE STERNE, A. M.

PREBENDARY OF YORK.—DIED 1768.

THE Prophet Isaiah styles our SAVIOUR *the Prince of Peace*, long before he came into the world; and, to answer the title, he made choice to enter it at a time when all nations were at *peace* with each other, which was in the days of Augustus, when the temple of Janus was shut, and all the alarms of war were hushed and silenced throughout the world. At his birth the host of heaven descended, and proclaimed *peace* on earth, as the best state and temper the world could be in to receive and welcome the author of it. His future conversation and doctrine here upon earth were every way agreeable with his *peaceable* entrance upon it; the whole course of his life being but one great example of *meekness*, *peace*, and *patience*. At his death, it was the only legacy he bequeathed to his followers—*My PEACE I give unto you* ! How far this has taken place, or been actually enjoyed, is not my intention to enlarge upon, any further than just to observe, how *precious* a bequest it was, from the many miseries and calamities which have, and ever will ensue from the want of it.

*Sermous.*

LAWRENCE STERNE was born, 1713, at Clonmell, in Ireland, great grandson to Sterne, Archbishop of York. He was sent to school at Halifax, Yorkshire,



whence, in 1732, he went to Jesus College, Cambridge. He soon obtained the living of Sutton, near York. He also was made Prebendary of York. He was a strange man:—here, he says, “books, painting, shooting, and fiddling were his amusements!” In 1760 he repared and published his *Tristram Shandy*, a very unclerical production. In 1762 he went abroad, and travelled through France and Italy, a sentimental account of which he afterwards published. He died of a lingering consumption, 1768, leaving behind a reputation for uncommon eccentricity. *Letters* were published after his decease which abound with amusement, but his *SERMONS*, which appeared in his lifetime, are by far the most unexceptionable of his writings. They are replete with beautiful passages, of which the preceding extract is a proof. All his pieces glow with an exquisite sensibility, but it is to be regretted that a clergyman should indulge in anecdotes and witticisms, at variance with the pure spirit of our common Christianity.

## 33.

## THOMAS SECKER, LL. D.

ARCHBISHOP OF CANTERBURY.—DIED 1768.

It is undue severity of speech must be forborne towards *professed enemies*, much more to those who may, for aught we know, design themselves for friends. Indeed when it is evident that men only

put on a pretence of wishing well to Christianity, or the teachers of it; and whilst they affect to charge us with uncharitableness for questioning their sincerity, would despise us for believing them; there we must be allowed to see what plainly appears, and to speak of them both as adversaries and unfair ones. Or, when doctrines, whatever the intention of propagating them be, are inconsistent either with the whole, or any part of our religion, it is no uncharitableness, but our duty, to lay open the falsehood and the danger of them. Nay, supposing only the legal establishment of religion, or some branch of it be attacked, yet the attempt may both be injurious enough to us, and detrimental enough to the public, to deserve a vigorous opposition. But to show *passion* and *bitterness* in any of these cases; to take pleasure in making men's mistakes or designs thought worse than they are; to judge harshly of them with respect to another world, or expose them to ill-usage in this; to refuse them due allowances for human infirmity, or be more backward to own their merits than to see their faults; *such behaviour*, instead of promoting truth, will prejudice the world against it; will give unbelievers dreadful advantages, and *for ever prevent that union among Christians* which would procure us, above all things, the esteem of men and the blessing of God.

*Charge to the Clergy.*

THOMAS SECKER was born, 1693, near Newark, Nottinghamshire. His father was a dissenter, and

the son was brought up at a dissenting academy in Tewkesbury, where he had Bishop Butler and the learned Dr. Samuel Chandler for fellow students. He then studied physic, both at home and abroad, but after entering Exeter College, Oxford, with a view to the Church. He was ordained in 1721, and soon obtained preferment. He first settled in Durham, and afterwards became Rector of St. James's, Westminster. In 1734, he was made Bishop of Bristol, and in 1737 translated to Oxford, but, in 1758, he was elevated to the Archbishopal See of Canterbury. He died, 1767, in the 75th year of his age, and was buried, pursuant to his own direction, in the passage fronting the garden door of his palace, to the north door of the parish church at Lambeth, forbidding any monument, or even epitaph to be inscribed to his memory! He left many donations to charity—especially for propagating the gospel among the Heathens. He was tall and graceful in his person, but plain and simple in his manners. His *Sermons*, *Charges*, and *Catechetical Lectures* make up the whole of his works. His noble collection of books was left to the library at Lambeth. He was a Prelate of good sense and a great knowledge of the world, whilst he was, throughout the whole of his life, exemplary in discharging the duties of his profession. It is said that Archbishop Secker had a *White Book* and a *Black Book*, in which he entered the names of his Clergy, and was most scrupulous in treating them according to their deserts. This he deemed an effectual mode

of promoting the interests of the Church of England. A zealous *Episcopalian*, he was shy of his old friends, the dissenters, after his promotion to the See of Canterbury.

## 34.

## GEORGE WHITEFIELD, A. M.

CHAPLAIN TO THE COUNTESS OF HUNTINGDON.

DIED 1770.

I RECOMMEND to you, what is of unspeakable importance to the well-being of Christian society, a *spirit of universal love* ! Let not bigotry or party zeal be as much as once named amongst you, for it becometh not saints. Our Lord was a stranger to it. Whosoever did the will of his Father, the same was his brother, his sister, his mother. Whenever he saw the marks of true faith, though in a *centurion* or a *Syrophœnician*, who were aliens to the commonwealth of Israel, and strangers to the covenant of promise, how did he publish and commend it ! Be followers then of him, my brethren, as dear children ; and love all who love our Lord Jesus in sincerity and truth, although they should not in all things follow with us. Pharisees and Sadducees, the self-righteous, and freethinkers of this generation, all the children of the devil, whether rich or poor, high or low, however they may differ in other respects, yet agree in one thing, even to conspire against the Lord and against his Christ." Why

should not the children of God, notwithstanding their little differences, unite in *one common interest* against spiritual wickednesses in high places? Oh that *all* who call themselves *Christians* were thus minded! How should we see the kingdom of Christ come with power, and Satan like lightning fall from heaven! From the beginning it hath been his policy to divide CHRISTIANS into *sects* and *parties*, hoping not only to weaken their interest, but to make them thereby believe that religion wholly consists in being of this or that particular communion; and this subtilty of that serpent hath so prevailed, that though we all profess to hold *one Lord, one faith, one baptism*, yet numbers look upon those who differ from them, and that only in externals, almost as creatures of another species, and forbid us with such even to eat! This was once the state of the *Jewish*, as it is now of the *Christian* church; but God showed his dislike of such a temper, by convincing Peter, in a *miraculous* manner, that he was henceforth to call nothing common or unclean, but *freely to converse* with *ALL* who feared him, and worked *righteousness*; for that all *such* were *accepted of him*.

*Letter to the Religious Societies.*

GEORGE WHITEFIELD was born, 1714, at Gloucester, his parents keeping the Bell Inn in that city. His early education having been frequently interrupted, he was at length, in his 18th year, sent to Pembroke College, Oxford. In 1736, being of age, he was ordained by Benson, Bishop of Gloucester,

and delivered his first sermon in London at Bishopsgate Church, having officiated in the Tower Chapel with unusual zeal and activity. In 1738 he went to Georgia, in America, having become acquainted with the Wesleys, who had come out missionaries to this colony. He returned for Priest Orders, and afterwards, meeting with opposition from the regular clergy, he acquired an unprecedented popularity. He now preached in the open air to thousands in Moorfields, at Blackheath, and on Kennington Common. He then again sailed for Georgia, and with a thousand pounds, collected by preaching, he built there his *Orphan School*, a favourite charity! He frequently passed and repassed the Atlantic, his labours being attended, on both sides the water, with an almost miraculous success. At length, however, after his seventh voyage, he died of an asthma at Newbury Port, near Boston, having preached the preceding day, Sept. 30, 1770, in the 56th year of his age! He was the founder of the *Calvinistic Methodists*, who revere his memory. His voice was remarkably fine, his person, though marked by a cast of the eye, handsome and imposing, and he had a most impressive delivery. His works, several Octavo volumes, consist of *Sermons* and *Letters*, which are illustrative of his ardent and inextinguishable zeal. His pulpit eloquence has, perhaps, had no parallel in the religious world.

## JOHN JORTIN, D.D.

ARCHDEACON OF LONDON.—DIED 1770.

To banish, imprison, plunder, starve, hang, and burn men for their religion, is not the gospel of Christ, it is the gospel of the devil. Where persecution begins Christianity ends; and if the name of it remains, the spirit is gone. Christ never used any thing that looked like force or violence, except once, and that was to drive *bad men* out of the temple, and not to drive them *in*!

The spirit of persecution is an inveterate enemy to examining matters of faith, and to the reformation of the grossest abuses; opposite to this is the spirit of contradiction, and the love of novelty and singularity, with which whosoever is smitten is ever framing new systems of religion and morality, and not able to conceal any of his awkward inventions. Happy and wise is he who can keep at a proper distance from both *extremes*—he esteems the *Gospel* to be the greatest blessing which God hath conferred upon us—he carefully endeavours to understand and to practise it, and to recommend it to others. Acts of civility and humanity he exerciseth towards all, but avoids the society of those who in their conversation and behaviour show a disregard to God, to truth, to probity, and to religion. His faith depends not upon human authority, fashion, and custom; he reasons and judges, and determines for himself, but

never forgets the respect due to civil society, or hates those who differ from him. Of all moral qualities the most valuable is piety—the next to it is prudence, and they must be joined together; for piety without prudence becomes enthusiasm and bigotry; and prudence without piety sinks into knavish craft. •

*Sermons.*

JOHN JORTIN was born 1698, in London. His father a protestant French refugee, was cast away along with Sir Cloudesly Shovel on the Scilly-rocks. Educated at the Charter-house, he went 1715 to Jesus College, Cambridge. In 1723, he was ordained and settled near Cambridge, but soon after removed to London. Here he preached acceptably at several chapels, and in 1746, published *Discourses concerning the Truth of the Christian religion*. In 1751, Archbishop Herring, who knew his worth, gave him, unsolicited, the living of St. Dunstan in the East. He now published his admirable work, *Remarks upon Ecclesiastical History*, which he extended to four volumes, bringing it down to the Reformation. In 1755, came out his *Dissertations on different Subjects*, replete with learning and ingenuity. In 1758, appeared his *Life of Erasmus*, with remarks on his works, in two quarto volumes, a very interesting publication. In 1762, he was promoted to a prebend in St. Paul's and to the living of Kensington. In 1764, he was made archdeacon of London, and refused the rectory of St. James, Westminster, preferring his retired situation at Kensington, where he



died 1770, in the 72d year of his age. He was a man of original talents and learning, as well as great modesty and piety. His son published four excellent volumes of sermons after his decease; which, like all the other works of Dr. Jortin, are characterised by good sense, candour, and liberality.

### WILLIAM WARBURTON, D. D.

BISHOP OF GLOUCESTER.—DIED 1779.

THE very vitality of Christianity (if we may believe its propagators) is universal benevolence—for *the end of the commandment is charity*. Conformably hereunto we may observe, that in their *epistles* to the *churches*, whatever the occasion was, whatever discipline they instituted, whatever points of faith they explained, whatever immoralities they condemned, or whatever virtues they recommended, CHARITY was still the thing most constantly enforced, as the very end of all *the bond of perfectness*. The beloved disciple of our Lord, particularly, who may surely be supposed to know his master's will, hath wrote *his* epistle on set purpose to recommend this single virtue, at a crisis too when, as heresies were springing up apace, a *modern controversialist* would be apt to think he might have employed his time better. And why (it may be reasonably asked) so very much on *charity*, in an age when Christians had so few provocations to violate it? For their

faith being yet chaste from the prostitutions of the schools, and their hierarchy yet uncorrupted by the gifts of Constantine, the church knew neither *bigotry* nor *ambition*, the two fatal sources of uncharitable zeal. I will tell you, it was the providence of their prophetic spirit, which presented to them the image of those miserable times foretold by their Master, when *Iniquity should abound, and the love of many wax cold*. So that, if the men of those times should persist in violating this *bond of perfectness*, after so many repeated admonitions, they might be found altogether without excuse. *Defence of Pope.*

WILLIAM WARBURTON, was born, 1691, at Newark-upon-Trent, and his father being an Attorney, he was brought up to the law. He afterwards became an assistant in a school, and had a predilection for classical learning. In 1728, he entered the church, and was presented to the rectory of Brunt-Broughton, Lincolnshire, which he retained till his death. Here, buried in the recesses of the country, he devoted himself for years to study, there planning and executing some of his most important works. In 1736, he published his *Alliance between Church and State*, which paved the way to preferment. And in 1738, he sent forth his masterpiece—*The Divine Legation of Moses*, a work of uncommon erudition and celebrity. This work, however, had many opponents, to whom he replied with contempt. His best tempered publication was his JULIAN, concerning the rebuilding of Jerusalem, and numerous were

his other productions. But he undertook the Defence of *Pope's Essay on Man* against Crousaz, who charged it with Atheism. The gratitude of the Poet introduced him to Ralph Allen, of Bath, whose niece he married, which connexion terminated in his election to the Deanery of Bristol, and finally, to the Bishopric of Gloucester. There he died 1779, in the 81st year of his age, having survived his faculties and sunk into second childhood. His talents were vigorous, and his learning extensive. But his temper was haughty and overbearing, which has left an unfavourable impression on his reputation with posterity. His Letters to Dr. Doddridge impart the most favourable opinion of him. Bishop Hurd published his works in *Six Quarto Volumes*, with Memoirs prefixed, fraught with a high eulogium on his erudition and piety. He was, indeed, a phenomenon in the literary and religious world.

## 37.

## THOMAS NEWTON, D. D.

BISHOP OF BRISTOL AND DEAN OF ST. PAUL'S.

DIED 1782.

*LET your moderation be known unto all men.* Among the many apostolical exhortations to universal benevolence and charity, there is none less insisted upon, and yet none deserving to be more insisted upon from the pulpit, than this remarkable one of St. Paul. And this, perhaps, may be the reason

why moderation, though it is so frequently the subject of discourse, yet it is so seldom the object of understanding. The name is in familiar use, but few appear to have a right comprehension of the thing. We not only mistake it in others, but often in ourselves. Our lukewarmness, indifference, phlegm, and dulness, frequently pass with us for moderation, and what is yet stranger, many a fiery, furious bigot, fancies himself a cool reasonable man; as the greatest persecutors for religion will still "*think that they are doing God service.*" But if the thing is understood by few, it is certainly practised by yet fewer. Our debates and controversies, our divisions and parties, afford but too visible, too flagrant proof of the want of it. And even religion, which should be the bond and cement to unite us all, is become the greatest bone of contention; that which should abate and extinguish all animosities, is made itself to heighten and inflame them most. *Think not that I am come to send peace on earth* (said our blessed Saviour) *I come not to send peace but a sword*; not that this was the intent, but only would be the event of his coming; not that he could properly be the cause of division, such is the perfection of the Christian religion; but such is the perverseness of human nature, she should be made the innocent occasion. Religion, like oil, is smooth and soft of itself, but, thrown into the fire, produceth the hottest and the fiercest flame. It is so not only in one part, but all the world over; Christian quarrels with Christian, as bad as heathen with heathen; not only papists

with protestants, but protestants with one another; and it is to be wished that churchmen themselves had been entirely free from this leaven. I am sorry that these reproaches can be more easily objected to us than refuted. *Sermon before the House of Lords.*

THOMAS NEWTON was born at Lichfield, the early companion and school-fellow of Dr. Samuel Johnson. Early devoted to the church, he underwent an education adapted to it. After leaving college, where he passed through its exercises with no particular distinction, he passed some years as a country curate, performing the quiet unostentatious duties of his station. He was then settled in London, and finally became Dean of St. Paul's, as well as Bishop of Bristol. He was an exemplary prelate, attentive to every branch of his clerical profession. He died at an advanced age, and his works were collected in six volumes octavo. They consist of *Sermons* and *Dissertations*, excepting his great work on **THE PROPHECIES**, which has been much read and is in high estimation. He published *Memoirs* of his own Life, or rather Times, which afford instruction and amusement. Though he was what is usually termed orthodox as to the usual topics of theology, he maintained, and has defended at some length, the heart-reviving doctrine of **UNIVERSAL RESTORATION**. This is a trait which may be pronounced honourable to his benevolence and integrity.

39.

## HENRY TAYLOR, A. M.

VICAR OF PORTSMOUTH.—DIED 1785.

WHAT *Procopius* says of *Justinian*, was the general notion of the Christians for many ages. "He did not believe he was guilty of murder when he condemned to death those who made a profession of a religion different from his own." But the Christians have gone far beyond this, and massacred the members of their own churches, merely for differing upon subjects which neither side understood! This was what *St. John* was so amazed at, when he saw the Christian church drunk with the blood of the saints and martyrs of Jesus—*And when I saw*, says he, *I wondered with great admiration*. *St. John* was not surprised that the Christians should be persecuted by the heathens; for this he had seen before, in the reigns of Nero and Domitian; but that the members of the meek and holy Jesus should know so little of the true spirit of Christianity as to murder one another, was a matter of the greatest astonishment to him. And yet, in this practical apostacy from the most essential part of Christianity, their love to one another, the very criterion by which he declares his subjects should be known to belong to him, all sects among them have agreed without exception. Orthodox and heretic, papist and protestant, churchman and dissenter, all in their turns, have thought proper to show their zeal against the

*nation-destroying* sin of toleration, as it was called in Cromwell's time; and for fetching the devil out of other men's consciences, have made no scruple of giving him free entrance into their own, *not knowing what spirit they were of*. Good God! what amazing ignorance, prejudice, and presumption, that men, frail men, who know not the essence of "a blade of grass, and are liable to oversight, misapprehension, and error, upon the plainest subjects, should dare to murder and damn their fellow-creatures and fellow-christians, for not agreeing with them in opinion about the essence of the supreme God! O, my soul, come not thou into their secret—unto their assembly. O, my honour, be not thou united!

*Ben Mordecai's Apology.*

HENRY TAYLOR was born 1711, at Southweald, Essex. Educated at Newcome's school, Hackney, he formed an intimacy with the son of Hoadly, Bishop of Winchester. He removed to Queen's College, Cambridge. Entering the Church, his talents, acquirements, and manner of delivery, soon gained a deserved popularity. From his many good private qualities he ranked high in the estimation of all with whom he associated. In 1755 he was presented by Bishop Hoadly to the Rectory of Crawley, Hampshire, which he held in connection with the Vicarage of Portsmouth. He terminated his active and useful labours 1785, in the 74th year of his age, and was interred at Crawley. He published many pieces, some with, and others without, his name.

His chief work was "The Apology of Benjamin Mordecai to his friends, for embracing Christianity, in seven Letters to Elisha Levi, of Amsterdam." This is a very learned and interesting performance in defence of the *Arian*, or pre-existent system of theology. He also printed "Thoughts on the Nature of the Great Apostacy, with Reflections on the 15th Chapter of Gibbon's Decline and Fall of the Roman Empire," a piece of some merit, for Gibbon seriously resented it. A posthumous work, published by his son, was entitled, "Considerations on ancient and modern Creeds compared," fraught with the author's accustomed good sense and liberality. This son, *the Rev. Henry Taylor*, Rector of Spridlington, Lincolnshire, was a very respectable clergyman, and is just deceased, at Barnstead, near Epsom, in the 80th year of his age. The father was, in every respect, an ornament of the Church of England, for he was the ardent and uniform friend of civil and religious liberty. These are the distinguished blessings of mankind.

## 39.

## JOHN FLETCHER,

VICAR OF MADELEY.—DIED 1785.

IN order successfully to oppose the progress of enthusiasm, the faithful pastor contrasts the two different characters of a *presumptuous fanatic* and *enlightened Christian*, in some such terms as follow :—



The *one* extinguishes the torch of reason, that he may have opportunity to display in its room the vain flashes of his own pretended inspirations; the *other* entertains a just respect for *reason*, following it as the surest guide, so far as it is able to direct him in the search of truth; and whenever he implores a superior light, it is merely to supply the defects of reason. The *one* destroys the clear sense of scripture language, that a way may be made for his own particular manifestations; the *other* refers every thing to the law and to the testimony, fully satisfied that if high pretenders to sanctity *speak not according to this word, it is because there is no light in them*. The fanatic pays but little regard to the *inestimable* grace of CHARITY: like Simon the sorcerer, he aspires after the extraordinary gifts of the Spirit, and, seduced by a vain imagination, forsakes the substance that he may pursue the shadow. The *true* Christian, without despising the most inconsiderable spiritual gifts, implores only those which may assist him in the discharge of the several duties, and peculiarly that CHARITY which is to be ranked as high above the performance of *miracles*, as miracles are to be esteemed above the tricks of jugglers!

*Portrait of St. Paul.*

JOHN FLETCHER was born 1729, in Switzerland, and from his earliest days devoted to learning. He first thought of the army, and, coming to England, he acquired the language, which enabled him to become private tutor in a family. At length, in 1758,

he was ordained, having formed a great intimacy with John Wesley. Three years afterwards he was presented to the living of Madely, in Shropshire, where he continued the remainder of his life. Here he discharged his duty with an eccentric fidelity, "taking a bell in his hand, and, at 5 o'clock in the morning, going round the most distant parts of his parish, inviting all the inhabitants to the House of God!" In 1769, he visited France and Italy, and the descendants of the ancient Protestants in the Cevennes mountains, who welcomed him with hospitality! He returned, and connected himself with Lady Huntington, from whom he soon separated. He died 1785, in the sure and certain hope of a joyful resurrection! He was a man of ardent zeal and uncommon benevolence, together with an exalted piety. His views and habits were singular, but he manifested an exemplary integrity. His principal works were *The Portraiture of Paul, and his Checks of Antinomianism*, which were much read and admired. With all his enthusiasm he never lost sight of the interests of morality, the never failing attendant of genuine piety.

## 40.

## FRANCIS BLACKBURN, A. M.

ARCHDEACON OF CLEVELAND.—DIED 1787.

NOTHING, in our present situation, can be more unworthy of our ministerial calling, than to take

advantage of any personal esteem we may have from our people, or of any wrong notions they may entertain of peculiar gifts and privileges belonging to the clerical character, to inculcate our own *private* opinions and sentiments on *disputable* points of doctrine, as matters of faith to be believed on the peril of their own salvation. We may, and we ought freely to profess our sentiments, and with a becoming modesty give our reasons why we adopt them; but to say to the multitude *thus* and *thus* ye must *believe*, or be shut out of the kingdom of heaven, may amaze and terrify the ignorant and the fearful, and procure an outward assent to what is advanced with such assurance; and in certain circumstances may ~~save~~ *save*, perhaps, to gain over numbers to strengthen a sect or a party, but will not add one grain of Christian knowledge, or Christian edification, to the reasonable mind of the humble hearer, who, whatever may be pretended, is as much entitled to the knowledge of the truth as the ablest of his teachers! *True CHRISTIANITY speaks another language. Search the scriptures whether these things are so. Believe not every spirit, but try the spirits whether they are of God. Beware of false prophets. Why even of yourselves judge ye not what is right? I speak,* says the great apostle of the Gentiles, *as to wise men, judge ye what I say.*—*Four Discourses.*

FRANCIS BLACKBURN was born, 1705, at Richmond, Yorkshire. In 1722 he was admitted of Catharine Hall, Cambridge. He was ordained 1723,

and in 1739 had the Rectory of Richmond, and in 1750 the Archbishop of York, Dr. Hutton, gave him the Archdeaconry of Cleveland. He applied himself to the duties of his profession with assiduity, and, from reading the writings of the Puritans, which accidentally fell in his way, he acquired a warm attachment to civil and religious liberty. In 1742 he wrote an *Apology for the Authors of the Free and Candid Disquisitions*, and several tracts, afterwards, on *The intermediate State between Death and Resurrection*. But his most famous work was his "CONFESSIO-NAL, or a full and free enquiry into the right, utility, edification, and success of establishing systematical confessions of faith and doctrine in Protestant Churches, 1766." The volume went through several editions, and gave rise to much controversy. He also wrote on the toleration of the Roman Catholics, but was not favourable to their emancipation. He had a dread and jealousy of popery. The loss of a favourite son, a physician of rising eminence, at Durham, accelerated his death: he expired at Richmond, 1785, in the 83d year of his age. On the decease of Dr. Chandler he was invited to be pastor of the congregation of the Old Jewry, but chose to remain in the established Church. His works are held in high and deserved estimation. He was father-in-law to the Rev. Theophilus Lindsey, of Unitarian celebrity.

41.

## EDMUND LAW, D. D.

BISHOP OF CARLISLE.—DIED 1787.

LET us, instead of judging others, or hastily determining their state, take care to set a due value on, and to secure our own salvation: instead of charging God foolishly and ungratefully, for not having imparted the same benefits to all which we enjoy; let us rather be giving him continual thanks for his *unspeakable gift*, and endeavouring to employ it to his glory. Let us be intent on studying the pure word of God, and careful to interpret it in such a manner as may do most honour to its author, and at all times encourage a free and an impartial study of it. 'Tis now high time to do this, and to awake out of sleep, since our reformation is much nearer than when we first believed; and it is to be wished, that we ourselves could be persuaded to examine our own state before others are obliged to do it for us; that we were disposed to help and forward, rather than check, the progress of every serious inquiry; and stop any further improvements in the knowledge of that, which of all things deserves and wants them most, rather than withstand a general reformation in religion, by rigorously insisting on, and obtruding such things for doctrine as are the commandments of men, and very foreign to the essence of it; instead either of entertaining that anti-christian kind of spirit, which calls down fire

from heaven on all who do not receive us; which delights in straitening the way to life, and shutting up the kingdom of heaven against men, or incurring the woe denounced against those hypocrites who are desirous of lading men with heavy burdens, and binding upon them things which are too grievous to be borne, and which they know that none need touch with one of their fingers. As we see the faults and follies of past ages, a double woe will be to us, if, instead of taking warning by them, and avoiding the like, we are resolved to tread the same steps, and fill up the measure of our fathers.

*Theory of Religion.*

EDMUND LAW was born, 1703, at Cartmel, Lancashire. He entered St. John's College, Cambridge. Here he distinguished himself by application, and was presented by the University to the living of Graystock in Cumberland. He, in 1743, was made Archdeacon of Carlisle, and soon published his valuable "Theory of Religion, with Reflections on the Life and Character of Christ." In 1754 he became Master of Peterhouse, Cambridge, resigning his Archdeaconry. In 1769, after several small preferments, he was promoted to the See of Carlisle. In 1774 came out an excellent Tract, on "the propriety of requiring subscription to the Articles of Faith." In 1777 he published an edition of Locke's works, with a memoir, in which he expresses an unreserved admiration of his writings. He died at Rose Castle, the Episcopal seat, 1787, in the 84th

year of his age. The tenet by which his works are distinguished is, that "Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature, and without his interposition, would remain in the state of insensibility to which the death brought on mankind by the sin of Adam has reduced them." He was a man of sound learning, great liberality, and unaffected piety. He was the early patron of Paley, who dedicates to him his *Moral and Political Philosophy*. He was the father of the late Lord Ellenborough, and of the present Bishop of Chester.

## 42.

## ROBERT LOWTH, D. D.

BISHOP OF LONDON.—DIED 1787.

THE Church of CHRIST hath, in almost every age, suffered much less by all the rage and malice of its enemies than by strife and faction within itself, and divisions among its own members. The worst consequences of some of the worst heresies have been discord, wrath, hatred, persecution; and in reality the most pernicious of all heresies hath been the maintaining and defending the breach of charity itself, in such cases, as a duty. An unhappy persuasion hath too generally prevailed, that church communion demands unity of sentiment in the strictest sense; and that all of the same profession should think just alike,

not only as to a few plain fundamental articles, but as to many particulars neither necessarily required nor clearly revealed. The consequence of which is, that there must be almost as many sects in the world as there are men. And this in effect hath for many ages most miserably distracted the church of Christ; hath divided it against itself, and again subdivided every part of it into new factions and schisms: it hath been the cause of seditions, slaughters, massacres; of the peculiar cruelties and barbarities that are always the effects of zeal; to the reproach of the Christian name, and even to the disgrace of human nature. It is not to be wondered, that *Christianity* hath made no greater progress: while, instead of being exhibited to the world in its native beauty, as the most amiable religion that ever was, it hath been exposed in such a horrible disguise, as the cause of the greatest mischiefs; as the parent of strife, and confusion, and every evil work. But thanks be to God! we seem at present to have a better prospect before us; whatever other reasons we may have to complain of our own age, yet it must be allowed that a spirit of true christian charity hath of late prevailed among us, beyond the example of former times. A more liberal and generous way of thinking and acting, with regard to those who differ from us, is every day gaining ground, and hath already and visibly had effects, in allaying former animosities and jealousies, and seems making way for reconciliation and unity. The different sects of Protestants seem to have lost much of that bitterness and



distaste, which hath so long most unreasonably reigned between them, and to be every day drawing nearer to one another. Even those of the Church of Rome, though they do not give up their horrid principle of persecution, yet begin at least to be ashamed of it; and while they have no power or opportunity of acting to the contrary, can say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." If this happy temper of meekness, forbearance, and charity, should continue to increase, and should diffuse itself more widely through the Christian church; one great offence will be removed, which hath ever hindered the progress of the gospel: the gainsayer and unbeliever, when they shall observe the true spirit of Christianity to prevail among Christians, will be more easily induced to glorify God, and "to confess that God is in us of a truth." The prophet Isaiah seems to represent the increase of *universal charity* and *religious knowledge* in the Christian church, as the preparation and prelude of the conversion of the Gentiles, and of the restoration of the Jews; in that remarkable prophecy, which certainly hath not yet been fully accomplished: *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: they shall not hurt nor destroy in all my holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea!* \*

*Sermon at the visitation of the Bishop of Durham.*

ROBERT LOWTH was born, 1710, at Winchester; his father, the Rev. William Lowth, being Prebend of Winchester, and making a figure in the republic of letters. The son, educated at Winchester College, was elected Professor of Hebrew Poetry at Oxford. In 1736, he entered on the living of Overton, Hampshire. He made the tour of Europe, with the Marquis of Hartington, son of the Duke of Devonshire; and Hoadly, in 1750, gave him the Archdeaconry of Winchester. In 1755, he was made Bishop of Limerick; in 1766, of St. David's and Oxford; and, 1777, of London. On the death of Cornwallis, he declined the Archbishopric of Canterbury. After losing many children, he died, 1787, in the seventy-seventh year of his age. Mary, his last daughter, of whom he was passionately fond, died 1768; and, in 1783, his second daughter, Frances, died as she was presiding at the tea-table. "Take this," said she to the Bishop of Bristol—immediately the cup and her hand fell together upon the salver, and she instantly expired! He bore the infliction of these domestic calamities with exemplary resignation. Dr. Lowth was a man of very superior talents and acquirements, which appear in all his writings. In 1758, he published his *Life of William of Wykeham*, the founder of Winchester College; and, in 1778, his *Translation of Isaiah*, an elegant and beautiful version of the evangelical prophet, which is alone sufficient to transmit his name to posterity. But his *Latin Lectures on Hebrew Poetry*, translated by Dr. George

Gregory, in two octavo volumes, is a work of transcendent merit, highly instructive to all young men educating for the Christian ministry. He was distinguished for his erudition, and truly Christian liberality.

## 43.

## JOHN WESLEY, A. M.

FELLOW OF LINCOLN COLLEGE, OXFORD.—DIED  
1791.

A *Catholic spirit* is not an indifference to all opinions, nor an indifference as to public worship, nor an indifference to all congregations. But a man of a truly catholic spirit, while he is steadily fixed in his religious principles, in what he believes to be *the truth, as it is in Jesus*: while he firmly adheres to that worship of God which he judges to be most acceptable in his sight, and while he is united by the tenderest and closest ties to one particular congregation, his heart is enlarged towards all mankind, those he knows and those he does not: he embraces with strong and cordial affection, neighbours and strangers, friends and enemies. This is catholic, or universal love! And he that hath this, is of a *catholic spirit*. For love alone gives the title to this character. Catholic love is a *catholic spirit*. But if we take this word in the strictest sense, a man of a *catholic spirit* is one who, in the manner above mentioned, gives his hand to all whose hearts are right

*with his heart*—One who knows how to value and praise God for all the advantages he enjoys, with regard to the knowledge of the things of God; the true scriptural manner of worshipping him; and, above all, his union with a congregation fearing God and working righteousness—One, who retaining these blessings with the strictest care, keeping them as the apple of his eye, at the same time loves his friends as brethren in the Lord, as members of Christ, and children of God; as joint partakers now of the present kingdom of God, and fellow-heirs of his eternal kingdom; all, of whatever opinion or worship, or congregation, who believe in the Lord Jesus Christ; who love God and man; who rejoicing to please, and fearing to offend God, are careful to abstain from evil, and are zealous of good works.

*Sermon on a Catholic Spirit.*

JOHN WESLEY was born, 1703, at Epworth, in Lincolnshire. His father was a clergyman of the church of England; he was admitted at the Charter-house, and, at the age of seventeen, was removed to Christ Church, Oxford. Ordained in 1725, he became Fellow of Lincoln College. He and his brother, Charles Wesley, on account of their great zeal, were denominated *Methodists* at Oxford, having for their associates James Hervey and George Whitfield. In 1735, after his father's death, he visited Georgia. In 1740, *Whitfield* and *Wesley* separated, the former being the founder of the *Calvinist*, and the latter of the *Arminian* metho-

dists. John Wesley now preached in the open air in London, Bristol, and various parts of the kingdom. This raised the curiosity of the multitude, and excited the attention of the religious world. From this period Methodism flourished even to his dying day: indeed, he was a man of talent, zeal, and incessant activity. A great disciplinarian, he gave compactness and stability to his cause. Extremely temperate, he lived to an advanced period, dying, 1791, in the eighty-ninth year of his age. In the preceding year, he says, "I am now *an old man*, decayed from head to foot;" but he continued to preach till within a few days of his decease. He was a voluminous author and compiler; his works make sixteen octavo volumes, beside a vast number of abridgments, &c. His admirers declare, that he was inferior only to the Apostles for zeal and activity! Few had a profounder knowledge of human nature; and he devoted his labours to the best interests of mankind. His followers are the most numerous body of religionists throughout the world.

## 44.

WILLIAM NEWCOME, D. D.

ARCHBISHOP OF ARMAGH.—DIED 1800.

WE are to make *mutual love* our distinguishing mark as Christians; and the new commandment of

Jesus is, that we love one another according to that eminent degree of love with which he loved us.

Thus did he strive to prevent the train of evils accidentally occasioned by religion, which inflames men's passions in proportion to its importance. And he directly condemned 'persecution in these memorable words:—*Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives but to save them.* And if men extirpate others for speculative errors in religion, they boldly invade his province, who alone can infallibly discern truth from falsehood, and know the various aggravations or alleviations of wrong conduct. The compulsion that should be used by Christ's followers is reason and argument, as he himself *compelled* the Gentiles to receive his gospel, by enduing the preachers of it with wisdom from on high—he laid them under a *moral necessity* of believing, by furnishing the *fullest* means of conviction.

*Observations on our Lord's Conduct.*

WILLIAM NEWCOME was born, 1729, at Abingdon; and, in 1745, was elected to a scholarship of Pembroke College, Oxford. He became tutor of Hertford College, where he had *Charles James Fox* for a pupil, who always cherished the highest respect for him. He about this time injured his left arm which occasioned its amputation. In 1766, he was made Bishop of Dromore, having gone over the year before as chaplain to the Earl of Hertford, lord-lieutenant of Ireland. In 1775, he was pro-

moted to the See of Ossory, and soon published "An Harmony of the Gospel," in the introduction to which he declares, that "the advancement of sound literature is the end of my studies, and the object of my ambition." In 1779, he was raised to the See of Waterford, at this time maintaining, respecting his Harmony, a most respectful controversy with Dr. Priestley concerning the extent of Christ's ministry, the latter contending for *one year*, and the former for *three years*, the common opinion of the religious world. In 1782, the Bishop published an admirable work—"Observations on our Lord's Conduct as a divine Instructor, and on the Excellence of his moral Character." He also published Versions of *Ezekiel*, and the *Minor Prophets*; a Review of the Difficulties relating to our Lord's Resurrection, and the Expediency of revising our Translation of the Bible. In 1795 he became Archbishop of Armagh, and died at Dublin, 1800, in the seventy-first year of his age. In 1796 appeared his admirable *Version of the New Testament*. He had attempted the revision of the Old Testament, which was left unfinished. It may be said of the Archbishop, what he said of Bishop Burnet, "He was an incomparable prelate, equally conspicuous for his knowledge, his labours, and his piety."

## 45.

## GILBERT WAKEFIELD, B. A.

LATE FELLOW OF JESUS COLLEGE, CAMBRIDGE.—  
DIED 1801.

*A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another.* A precept of such refined benevolence, which enjoins even the sacrifice of life itself in the cause of friendship, could only stream from the overflowing fountain of universal and unbounded love. For any other source of such a pure effusion I look round in vain. The history of our species from the beginning of the world to this hour—the systems of philosophers—the theory of the human mind—the deductions of experience—the report of my own heart—ALL unite in rivetting me to *this* solution. What, possibly fabulous, antiquity in that instance of their *Pylades* and *Orestes*, could extol with such panegyric, *JESUS of Nazareth* not only accomplished in his own person, with every circumstance that could ennoble such a dignified display of love and friendship, but requires also of his disciples, as the unambiguous test of their adherence to his cause, and their worthy profession of his name and doctrine. In this respect even the law of *Moses* will bear no comparison with the pre-eminence of the Gospel, and all other founders of sects and fathers of doctrine, as far as my acquaintance with them has extended, of whatever age or nation,



have mixed with their systems, in a greater or less portion, some unpropitious and corrosive ingredients; some bitterness of *party zeal*; some sour infusion of *excluding and persecuting principles*. And, alas! how inadequately have even the followers of *Jesus* profited either by the *example* or the *commandment* of their Master. Those rankling disorders of the heart, which his tenderness and love was ever assiduous to soothe by mollifying instillations of *oil and wine*, his infatuated false disciples have so inflamed by animosities and hatred, that in some periods of the *Christian* history the body of his church has been little else than a noisome mass of *wound, and bruise, and running sore!*

*Evidences of Christianity.*

GILBERT WAKEFIELD was born, 1756, at Nottingham, his father being one of the clergy of that town. Well versed in classical learning, he, in 1772, was admitted to a scholarship in Jesus College, Cambridge. Having taken his degree, he, in 1776, became fellow of his college. In 1778, he was ordained, and had the curacy of Stockport, Cheshire; but after occupied a curacy at Liverpool. Becoming dissatisfied with the constitution and discipline of the church, he quitted it, and was chosen classical tutor to the dissenting academy at Warrington, as he was also several years after to the dissenting college at Hackney. He, at various times, was engaged in private tuition; but never forgot to prosecute his theological studies with an

unceasing activity. A zealous friend of civil and religious liberty, he, 1798, wrote a very warm political pamphlet in reply to the Bishop of Landaff's *Address to the People of Great Britain*. This was pronounced a libel, for which he was two years imprisoned in Dorchester gaol! Soon after his liberation in 1800, he died of a fever, in the forty-sixth year of his age, lamented by the friends of learning and piety! His publications were numerous; his principal work was a *Translation of the New Testament*. There was also his *Sylvæ Criticæ*, his edition of *Lucretius*, and of various classics. He published his own *Memoirs* in one volume, and another was added by Mr. Towell Rutt after his decease: it is an interesting and amusing work. He was a man of intellect and erudition, benevolence and piety. His will concludes, "I come quickly, and my reward is with me, even so, come, Lord Jesus. Amen." He was interred at Richmond, of which his brother was for many years the much-respected rector, but is lately deceased.

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46.

GEORGE HORNE, D. D.

BISHOP OF NORWICH.—DIED 1791.

So far was the advent of CHRIST from carrying with it any appearance of war, that the nations at the time lay hushed in the tranquillity of an universal peace. He spake peace to the heathen, as well as

to his own people the Jews. The waves of this troublesome world ceased to toss themselves, and a delightful calm seemed to forebode the approach of those halcyon days when *the Prince of Peace* should make his abode among us; like the stillness of that hallowed night on which the angelic choir descended to sing *peace on earth*; peace with God by the pardon of sin; peace with ourselves by the answer of a clear conscience; peace with one another by **MUTUAL CHARITY.**

O divine *peace*—how lovely and how pleasant dost thou appear! How happy and heavenly is the kingdom of the Messiah where thou art found! Who would not wish to see, who would not labour to promote, the full accomplishment of prophecy in the extension of the kingdom and dominion of Christ, *from sea to sea, and from the rivers to the ends of the earth*, that so all nations of the world might remember themselves, and turn to the Lord Jesus, as many as did at the first preaching of the gospel? And let *the daughter of Zion* lead the way, restored to her pre-eminence among the churches! We will not envy her the honour as she formerly envied us *Gentiles*, but rather rejoice and shout with her in the day, when she shall be led to acknowledge her king—the king of righteousness, salvation, and peace; the once lovely, but now highly exalted *Jesus of Nazareth*; who came to visit us in great humility, and shall come again at the appointed hour to judge the world—when we shall behold him glorious as *Jerusalem* herself can wish, riding

upon the heavens, in power and majesty unutterable, amidst the acclamations of saints and angels! Amen.

*Sermons.*

GEORGE HORNE was born about the year 1720, at Otham, in the vicinity of Maidstone, of which his brother was rector till his death. He was distinguished for the mildness of his temper and the benevolence of his heart; he also displayed an early love of learning. When sent to Oxford, though young, he soon distinguished himself by his general good conduct and application. Here he resided most part of his life: indeed, he was attached to a College-life, affording him every facility for study and improvement; and, becoming the head of Magdalen College, he was for a series of years one of the ornaments of the University. He, at last, was raised to the See of Norwich, but did not long survive it. On his first visit, he complains that he could scarcely walk up the steps of the palace to take possession of it! He died, 1791, near seventy years of age. His publications were few—A satirical piece, ridiculing the philosophy of *David Hume*, and some smaller pieces, in confutation of *Dr. Priestley*, the champion of Unitarian theology. His principal work was his *Exposition of the Psalms*, which is of a very devotional complexion, and *Sermons*, marked by a spirit of benevolence and philanthropy. It is here we meet with the *Female character* drawn with beauty and delicacy. Bishop Horne lies in-

terred in Eltham church-yard, beneath a tomb, with a handsome eulogy to his memory.

’ 47.

### WILLIAM PALEY, D.D.

ARCHDEACON OF CARLISLE.—DIED 1805.

THE national temper of the Jews was intolerant, narrow minded, and excluding. In JESUS, on the contrary, whether we regard his *lessons* or his *example*, we see not only benevolence, but benevolence the most enlarged and comprehensive. In the parable of the good Samaritan, the very point of the story is that the person relieved by him was the national and *religious* enemy of his benefactor. Our Lord declared the equity of the divine administration, when he told the Jews (what probably they were surprised to hear), *That many should come from the east and west, and should sit down with Abraham Isaac, and Jacob, in the kingdom of heaven, but that, the children of the kingdom should be cast into outer darkness.*—His reproof of the hasty zeal of his disciples, who would needs call down fire from heaven to revenge an affront put upon their Master, shows the lenity of *his character* and of *his religion*; and his opinion of the manner in which *the most unreasonable* opponents ought to be treated, or at least of the manner in which they ought *not* to be

treated. The terms in which his rebuke was conveyed deserve to be noticed—*Ye know not what manner of spirit ye are of!*

*Evidences of Christianity.*

WILLIAM PALEY was born at Peterborough, 1743, and, in 1758, admitted of Christ College, Cambridge. After diligently prosecuting his studies, he was ordained, and presented to a rectory in Westmoreland, as he was also soon after to the vicarage of Appleby. In 1780, he became one of the prebendaries; in 1782, archdeacon; and, in 1785, chancellor of the diocese of Carlisle. He published, 1790, his "*Horæ Paulinæ; or, the Truth of the Scripture History of St. Paul evinced, by a Comparison of the Epistles which bear his Name, with the Acts of the Apostles, and one another.*" This, though the least read, is one of the most valuable of his works. He soon after published his very popular work, *Principles of Moral and Political Philosophy*; afterwards, his *View of the Evidences of Christianity*, which had an extensive circulation; and, lastly, his *Natural Theology*, a production of extraordinary merit and utility. Indeed, these are three of the most valuable publications in any language. He was not a man of original genius, but made a happy use of the works of others. In his Philosophy he is indebted to *Search*; in his Evidences of Christianity to *Lardner*; and in his Natural Theology to *Derham's Physico-Theology*. There were also *two volumes of Sermons pub-*

lished after his death, as well as single discourses, together with several minor pieces during his lifetime. In return for these labours, he was presented by the Bishop of Durham to the valuable rectory of *Bishop Wearmouth*, where he died, 1805, with composure and serenity. Distinguished was his ability and also his zeal in the cause of Christianity.

## 48.

## THEOPHILUS LINDSEY,

VICAR OF CATTERICK, YORKSHIRE.—DIED 1808.

ALAS! PROTESTANTS at the Reformation had to learn (I would there were none who had yet to learn) the unalienable rights of conscience, and the liberty from all human control in that respect, wherewith CHRIST hath made us free; they had to learn the common equality of all men in the things of God, the full import of that express injunction of their divine Master, Matt. xxiii. 8. *Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.* They had also to learn the innocency of error, from which none can plead exemption, and to bear with each other in their differing apprehensions concerning the nature of the first great cause and Father of all, and the person of Christ, and the manner and date of his deriving his being and high perfections from God,—a point this latter, which was darkened and perverted at the

very first by philosophy and vain science of the learned heathen converts, from which it hath not yet recovered itself; but surely it must also be owned to have been left involved in some obscurity by God himself in the writings of the Apostles (otherwise so many men, wise and good, would not have differed, and still continue to differ, concerning it), and so left, it should seem, on purpose. To what human industry and the spirit of inquiry is the things of God, to give scope for the exercise of men's *charity* and *mutual forbearance* of one another, and to be one great means of cultivating the moral dispositions, which is plain, by the design of the holy spirit of God in THE CHRISTIAN REVELATION, and not any high perfection in knowledge, which so few can attain.

*Apology on resigning the Vicarage of Catterick.*

THEOPHILUS LINDSEY was born, 1723, at Middlewich in Cheshire; he was named after his godfather, Theophilus, Earl of Huntingdon, the husband of Selina the Countess, the zealous patroness of Calvinistic methodists. In 1741, when eighteen, he went to St. John's College. Being twenty-three years of age, he was ordained by Gibson, Bishop of London, and officiated in Sir George Wheeler's Chapel, Spital Square. He was presented by the Earl of Northumberland to two livings—the first in Yorkshire, and the second in Dorsetshire. Here he began to entertain doubts of a *Trinitarian* form of worship, which ended in quitting the Church of



England. Refusing offers to settle among the Dissenters, he, in 1774, opened the Unitarian Chapel in Essex Street, London. Here he laboured acceptably to his dying day distinguished for his benevolence and piety. The late Duke of Grafton was an attendant on his ministry. He published an *Historical View of Unitarianism from the Reformation; An Examination of Robinson's Plea for the Divinity of Christ; Conversations on Christian Idolatry*; and also *On the Divine Government*. In 1793, arrived at the age of man, he resigned his ministry; and in the ensuing year was deeply affected by the emigration of his beloved friend, Dr. Priestley, to America. This venerable man died, 1808, in the eighty-sixth year of his age, and was interred in Bunhill Fields. He was a man of sterling worth, and of incorruptible integrity. His *Memoirs* by his successor, the Rev. T. Belsham, is a most interesting piece of biography.

## 49.

## BEILBY PORTEUS,

BISHOP OF LONDON.—DIED 1809.

SINCE the utility—the absolute necessity of reading THE SCRIPTURES is so great—since they are not only the best guide you can consult, but *the only one* that can possibly lead you to HEAVEN, it becomes the indispensable duty of every one of you most carefully and constantly to peruse those sacred oracles, that you may thereby become *perfect, and*

*thoroughly furnished unto every good work!* They who have much leisure should employ a considerable share of it in this holy exercise; and even they who are most immersed in business have, or ought to have, *the Lord's Day* entirely to spare, and should always employ some part of it in reading and meditating on the word of God. By persevering steadily in this practice, any one may, in no great length of time, read **THE SCRIPTURES** from one end to the other! But, in doing this, it will be advisable to begin with **THE NEW TESTAMENT** first, and to read it over most frequently, because it concerns *us Christians* most nearly, and explains to us more fully and more clearly *the words of ETERNAL LIFE!* But after you have once gone regularly through both **THE OLD AND NEW TESTAMENT**, it may then be most useful perhaps to select out of each such passages as lay before you *the great fundamental doctrines*, and *most essential duties* of your Christian profession; and even amongst these to dwell the longest on such as express those things in the most awful and stimulating manner, such as affect and touch you most powerfully—such as make your heart burn within you, and stir up all the pious affections of your soul! But it will be of little use to read, unless at the same time you also *reflect*—unless you supply what you read to those *great purposes* which **THE SCRIPTURES** were meant to promote—the amendment of your faults, the improvement of your hearts, and the salvation of your souls.

*Lectures on St. Matthew.*

BEILBY PORTEUS was born, 1731, at York, his parents being natives of Virginia, North America. Receiving his grammar learning at Rippon, he was admitted sizer at Christ College, Cambridge. In the year 1757, he was ordained, and soon after became domestic chaplain to Archbishop Secker, which led to subsequent preferment. He now obtained the rectories of Hunton and Lambeth, passing at the former the summer, and at the latter the winter season. He joined the clergy who wished for the revision of the Articles and Liturgy of the Church of England. In 1776, he became Bishop of Chester; and, in 1787, succeeded Lowth in the See of London. In this high station he was very zealous in promoting the interests of religion, particularly the civilization and conversion of the negroes in the British West-India islands. He died at Fullham, 1809, in the seventy-ninth year of his age, worn out by infirmities, and was buried at Sundridge, near Seven Oaks, Kent, in a tomb erected in his lifetime, with an inscription to his memory! His works consist of, *an Epitome of the Evidence of Christianity*; a *Tract against Popery*; and a *Pamphlet recommending the Observance of Good Friday*; with two excellent volumes of *SERMONS*. His *Lectures on St. Matthew's Gospel*, in two octavo volumes, were also published, having been delivered to crowded and genteel audiences on Wednesdays at St. James's Church, Piccadilly. His Prize Poem on *Death* has attained much popularity. He was a man of a mild disposition deeply imbued with Christian philanthropy.

50.

## RICHARD WATSON,

BISHOP OF LANDAFF.—DIED 1816.

Too much pains cannot be taken by *the clergy* in examining the external and internal evidences of the truth of THE GOSPEL, in order that they may generate in their own minds a full conviction of the unspeakable importance of the work in which they are engaged; but that conviction being once produced, their time will be far *more usefully* employed in discharging their pastoral office with fidelity, than in weighing the importance of all *the discordant systems of faith* which have in different ages and countries not merely occupied the attention of schoolmen and monks, but unsheathed the swords of princes, and polluted *the temple of CHRIST* with more blood than was ever shed on the altars of *Moloch*, or in honour of *Vitzliliputzuli*, the god of Mexico. Happily, for our age, the spirit of persecution is well *extinguished*; for, notwithstanding the sad fate of the *Calas* family in France—notwithstanding the demon of fanaticism, which spread its delusion over London and Edinburgh on the relaxation of the laws against Popery—notwithstanding the burning zeal of a few furious bigots amongst every sect of Christians, still we may foretel, from observing *the signs of the times*, that the æra is approaching very fast, when *theological acrimony* shall be swallowed up in EVANGELICAL CHA-

RITY, and a *liberal toleration* become the distinguishing feature of EVERY CHURCH in Christendom! The ruling powers in Protestant and Catholic states begin at length every where to perceive that an *uniformity of sentiment* in matters of religion is a circumstance impossible to be obtained; that it has never yet existed in THE CHURCH of CHRIST, from the apostolic age to our own; and they begin to be ashamed of the fines, confiscations, imprisonments, tortures—of all the unjust and sanguinary efforts which they have severally made use of to procure it. They perceive, too, that a *diversity of religious opinions* may subsist among the subjects of the same state, without endangering the commonweal; and they begin to think it reasonable that NO MAN should be abridged in the exercise of natural rights merely on the score of religion. These *enlarged sentiments* proceed not, I would willingly hope, from what the Germans call *indifferentism* in religion, but partly from a perfect knowledge of its *true end*, which is CHARITY, and partly from that consciousness of *intellectual weakness*, which is ever most conspicuous in minds the most enlightened, and which, wherever it subsists, puts a stop to *intolerance* and *dogmatism* of every kind!

*Preface to Theological Tracts.*

RICHARD WATSON was born, 1737, at Haversham in Westmoreland. His father was master of the grammar school, having, among his scholars, Ephraim Chambers, author of the dictionary which

Dr. Abraham Rees has lately edited with so much ability. Young Watson, in 1754, entered as sizar of Trinity College, Cambridge. He was the architect of his own fortune: by incessant industry he soon distinguished himself. In 1771, he became Regius Professor of Divinity, being only thirty-four years of age. In 1776, he published a political sermon, entitled, *The Principles of the Revolution vindicated*, which, on account of his bold and manly avowal of Whiggism, proved a bar to preferment; for though, in 1782, he was raised by the influence of his pupil, the Duke of Rutland, to the See of Landaff, there he remained to his dying day. It was said at court that he was not a *manageable man*, therefore ministers would never listen to his further elevation. He published an excellent *Collection of theological tracts*, chiefly written by dissenting divines, with two volumes of his own *sermons and charges*; but his great works, though small in size, were his *Apology for Christianity* against Gibbon, and his *Apology for the Bible* against Paine, the latter of which was widely read and circulated. He died at his residence, Calgarth Park, Westmoreland, 1816, in the seventy-ninth year of his age. His son published MEMOIRS of this truly great man, written by himself,—a valuable piece of auto-biography. The editor concludes with the declaration that his venerable parent illustrated in his death the favourite rule of his conduct through life:—*Keep innocence, and take heed unto the thing that is right, for that brings a man to peace at last.*



## PART II.



### TESTIMONIES

*IN BEHALF OF CANDOUR, PEACE, AND  
UNANIMITY,*

BY

DIVINES OF THE CHURCH OF SCOTLAND.





## WILLIAM LEECHMAN, D. D.

PRINCIPAL OF THE UNIVERSITY OF GLASGOW.—

DIED 1785.

IN order to preserve a *proper modesty* as to our notions and sentiments about things of doubtful disputation, and the circumstantial<sup>circumstantial</sup> of religion, and to abate that positiveness in our own way, which is so opposite to real humility, and which leads us to complain of the pride of other men's understandings, when there is no other reason for the charge, than that they cannot adopt our notions and phrases—let us seriously ask ourselves the following questions:—Can I pretend to a clearer understanding, to a more diligent and impartial inquiry into revelation, or to greater degrees of divine illumination, than all others who differ in opinion from me? What grounds have I to imagine that I am in the full possession of all divine truths? Do I not acknowledge that I may err? What security then have I, that I do not actually err in some instances, amidst the multitude of opinions which I hold? May I not be in a mistake, nay, in many mistakes, though I am not conscious of the particular instances? Is there not ground to expect that the admission into the regions of perfect light will prove not only an enlargement, but a correction of former views, to men of the wisest, best, and fairest minds? Such

questions, seriously put, and urged upon our own consciences in silence and retirement, and under the awful impression of the presence of the great Searcher of hearts, would naturally check that presumptuous confidence that our own particular views are *certainly* right, which is so common in the world, and so frequently accompanied with that *wrath of man—which never works the righteousness of God.*

*Sermons.*

WILLIAM LEECHMAN was born at Dolphinston in Lanarkshire, receiving there his grammar learning, and completing his education in the University of Edinburgh. Having been engaged in private tuition, he soon turned his attention to the study of theology. In 1731, he was licensed to preach, and continued for five years without preferment. He became Minister of Beith, where he laboured with great fidelity. In 1740, he preached and published his masterly sermon on *the Temper, Character, and Duty of a Minister of the Gospel*; and, in 1743, printed his sermon on *Prayer*, of equal celebrity. Not long afterwards he was raised to the divinity chair at Glasgow, which he filled for many years with extraordinary ability. His pupils were numerous, and his lectures gave high satisfaction. In 1744, he visited London along with a private pupil, forming an intimacy with Lardner, Benson, and the first theologians of the day. In 1761, he was affected by a pulmonary complaint, but relieved by a visit to Bristol Hotwells. He now was made

Principal of the University of Glasgow, which he retained for a long period, dying in 1785, after an illness of some length, but was blessed with a singularly placid dissolution! No one ever more gloriously exemplified the supports and consolations of revealed religion: his was a triumph over the darkness and desolation of the tomb! Dr. Leechman wrote *The Life of Dr. Hutcheson*, prefixed to his *System of Moral Philosophy*. Two most excellent volumes of *Sermons* were published after his decease by Dr. McTear, who accompanied them with a MEMOIR of this truly good man, exhibiting, as in a lucid mirror, the amiable and liberal spirit of Christianity.

## 52.

## WILLIAM ROBERTSON, D. D.

PRINCIPAL OF THE UNIVERSITY OF EDINBURGH.—  
DIED 1793.

EUROPE had been accustomed, during many centuries, to see speculative opinions propagated or defended by force; the *charity* and mutual *forbearance* which CHRISTIANITY recommends with so much warmth were forgotten; the *sacred rights of conscience* and of *private judgment* were unheard of; and not only the idea of toleration, but even the word itself, in the sense now affixed to it, was unknown! A right to extirpate error by force was universally allowed to be the prerogative of such a

possessed the knowledge of truth; and as each party of Christians believed that they had got possession of this invaluable attainment, they all claimed and exercised, as far as they were able, the rights which it was supposed to convey. The Roman Catholics, as their system rested on the decisions of an infallible judge, never doubted that truth was on their side, and openly called on the civil power to repel the impious and heretical innovators who had risen up against it. The Protestants, no less confident that their doctrine was well founded, required, with equal ardour, the princes of their party to check such as presumed to impugn or oppose it. Luther, Calvin, Cranmer, and Knox, the founders of the reformed church in their respective countries, inflicted, as far as they had power and opportunity, the same punishments which were denounced against their own disciples by the church of Rome, upon such as called in question any article in their creeds. To their followers, and perhaps to their opponents, it would have appeared a symptom of diffidence in the goodness of their cause, or an acknowledgment that it was not well-founded, if they had not employed in its defence all those means which it was supposed Truth had a right to employ.

If was towards the close of the seventeenth century before *Toleration*, under its present form, was admitted first into the republic of the United Provinces, and from thence introduced into England. Long experience of the calamities flowing from mutual persecution, the influence of free govern-

ment, the light and humanity acquired by the progress of science, together with the prudence and authority of the civil magistrate, were all requisite, in order to establish a regulation so repugnant to the ideas which all the different sects had adopted, from mistaken conceptions concerning the nature of religion and the rights of truth, or which all of them had derived from the erroneous maxims established by the church of Rome.

*History of Charles the Fifth.*

WILLIAM ROBERTSON was born, 1721, at Borthwick, Mid-Lothian, of which his father was minister. He received his education at the school of Dalkeith; but, in 1733, accompanied his father on his settlement in Edinburgh. Having attended the usual time at its university, he, in 1741, was licensed to preach; and, in 1743, entered on the living of Gladsnuir. He joined the volunteers of Edinburgh against the Pretender, 1745, during the rebellion. In 1755, he printed his famous *Historical Sermon on the Propriety of the Time of Christ's Appearance*, preached before the Society for propagating Christian Knowledge, the only sermon he ever printed; but he shone more as an *historian* than a divine. In 1759, he published his *History of Scotland*, which so raised his reputation that he was promoted to Edinburgh, made one of the King's chaplains, and, in 1762, Principal of the University. In 1769 followed, the *History of Charles V.*; in 1777, the *History of America*; and, in 1791, the

*Historical Disquisition on India*, which closed his literary career. He died in the bosom of his affectionate family; June, 1793, at the age of seventy-three. He met death with calmness, contrasting the revivifying beauties of the spring, whilst one day walking in his garden, with his own approaching dissolution, which would be succeeded by a resurrection to a blessed immortality! Liberal testimony has been given to his private and social virtues, whilst his intellectual character and talents are established by his writings. He had, for a long series of years, taken an active part in church affairs, and exercised a commanding sway over the government of the church of Scotland. The writer has heard him preach with no small satisfaction.

## 53.

## ALEXANDER GERARD, D. D.

PROFESSOR OF DIVINITY, KING'S COLLEGE,  
 " ABERDEEN.—DIED 1795.

SINCE Christianity began to be depraved by adventitious mixtures, there never was an age in which there has appeared, so generally as in the present, a disposition to embrace whatever fair inquiry discovered to be the real doctrine of scripture, without any regard to the authority of men, or to the established distinctions of sects; and no where has this liberal spirit prevailed so much, as in those countries in which infidelity has been suffered for the longest space of time to propose all its objec-

tions freely, and without the fear of persecution or legal penalties. But the effect of its opposition has hitherto taken place only in part. The heart of a good man triumphs in conceiving the period when it shall have finally taken place; in anticipating the time when Christianity shall become, in the writings and apprehensions of Christians, as it truly is in the New Testament, not a system of nice speculations and contentious subtleties, but a series of plain principles, evidently founded in scripture, unmixed with the arbitrary explications and precarious conclusions of fallible men, all naturally touching the heart, commanding congruous affections, and by their joint force directly inculcating *piety* and *virtue*, and promoting the *reformation* and *happiness* of mankind.

*Dissertations on the Genius and Evidences of Christianity.*

ALEXANDER GERARD was born, 1758, at Garioch in Aberdeenshire—educated at the grammar school, Aberdeen, and at twelve years of age was thought qualified for the University. He entered the Marischal College, New Aberdeen, and remaining there for one year finished his education at Edinburgh. In 1748, he was licensed to preach in the church of Scotland; and, in 1750, chosen assistant to Mr. David Fordyce, Professor of Philosophy, Marischal College, succeeding him, when drowned, on his return home from Holland. In 1771, he became Professor of Divinity in King's



College,—a station which he occupied with great respectability to the close of life. He died on his birth-day, 1795, completing the sixty-seventh year of his age. He was the author of a prize *Essay on Taste; Dissertations on the Genius and Evidences of Christianity; An Essay on Genius*; and two volumes of excellent *Sermons*. His son and successor, Dr. Gilbert Gerard, published a posthumous volume, entitled *Pastoral Care*,—a work like all the other author's productions of merit and utility. Dr. Alexander Gerard was a laborious student, and a benevolent Christian, with large and liberal views of theology. The author of this article attended his lectures in 1789, and has a sincere respect for his memory. His son, an intelligent and enlightened divine, did not long survive him, dying in the zenith of his usefulness and glory.

## 54.

## GEORGE CAMPBELL, D.D.

PRINCIPAL OF MARISCHAL COLLEGE, ABERDEEN.—  
DIED 1796.

HAST thou no regard to the commandment of thy Lord? Or has he given a more express commandment than *this*:—*Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again.* Does not he, on whom thou darest to

sit in judgment, profess to be a disciple of Jesus as well as thou? Whether he be really so or not is another's affair, and not thine. In every view this practice is condemned. It is fraught with danger to yourselves, with injury to your neighbour, and with impiety to your Lord.

What shall we say of those who differ from us in important articles? What shall we say but—that in our judgment they err, *not knowing the scriptures?* What *more* should we say? It belongs to the omniscient searcher of hearts, and to *him* only, to say whether their error, if they be in an error, proceeds from depravity of disposition, or from causes in which the will had no share. Is it for us to determine how much *wood, hay, and stubble*, may be reared upon the only foundation JESUS CHRIST; though the foreign materials, by the apostle's account, will be consumed in the fiery trial they must undergo, yet the builder himself will be saved! We are ever, like Peter, turning aside from the point in hand, (which is what immediately concerns ourselves) and, by a curiosity much less justifiable than his, inquiring *what will become of this man?* When such a question arises in thy mind, O! my fellow-Christian, think thou hearest the voice of thy divine Master checking thy impertinence in the words addressed to the apostle—*What is that to thee?* FOLLOW THOU ME!

Sermons.

GEORGE CAMPBELL was born at Aberdeen about 1720, and educated at its university, of which he

was afterwards its greatest ornament; he was always of a studious cast, and distinguished for his literary industry. Having passed some time in the care of a country charge, he was removed to the chief kirk at Aberdeen, where he officiated for many years with high approbation. He also filled the chair of divinity at the Marischal College with universal satisfaction: he likewise was Principal of the College, and universally respected. To his theological lectures, which the writer attended, he feels much indebted for information and even entertainment. His publications are numerous, and of uncommon merit, viz. *Philosophy of Rhetoric*; *Answer to Hume on Miracles*; *Translation of the Four Gospels, with Dissertations*; and two volumes of *Tracts, with Sermons*. He died at a very advanced age; and since his death a volume of his *Lectures on the Pastoral Care* and on *Church History* have appeared, which do not detract from his reputation. He was, indeed, by his talents, character, and attainments, one of the brightest luminaries of the church of Scotland. His characteristics were good sense and benevolence, sublimated by a rational piety.

55.

JAMES FORDYCE, D. D.

DIED 1796.

Justus was the perfect model of kindness and courtesy. The friend of man was his characteristic.

He showed by his own practice that there is nothing more becoming than the tear of generous sorrow—nothing so soothing as the language of a benevolent heart. Jesus weeping over the grave of Lazarus, consoling his mournful sisters, and instructing the solemn circle in the ideas of immortality with the means of attaining it, is surely an object by infinite degrees more interesting and glorious than all the conquerors of the earth, crowned with laurels, and riding on the car of triumph, with numberless captives in their train!

His INSTITUTION also is of a piece with his character. It includes the grand principles of universal humanity. Every wall of partition between the nations is thrown down, abolishing the narrow distinction of Jews and Gentiles, and exploding the illiberal opposition of Greeks to Barbarians. The spirit of conquest for the sake of power it discourages, while it proclaims, enforces, and inspires *Peace on earth, and good will towards men*; whom it teaches to consider and love as brethren, forming one great family, under one common Parent, held together by CHARITY, as *the bond of perfection*.

*Sermons.*

JAMES FORDYCE was born, 1720, at Aberdeen. Educated in the university of his native city, he was early devoted to the Christian ministry. He was first settled as one of the ministers of the collegiate charge at Brechin. Some years after he settled at the parish of Alloa, near Stirling. He was

coldly received owing to an antagonist, but by meekness overcame all opposition. He attracted notice by his *Sermon* before the General Assembly, entitled, *The Folly, Infamy, and Misery, of Unlawful Pleasure*. In 1760, he visited London, and here he settled, first assisting, and then succeeding, Dr. Lawrence at Monkwell Street. Here he for years gained a high and deserved popularity. Crowds attended and admired him; but this, at length abating, he, in 1782, resigned, and withdrew into the country. He died, 1796, at Bath, suddenly, but with peace and serenity; he expired in the seventy-sixth year of his age. His chief publications were *Sermons to Young Women*, much read; *Addresses to Young Men*, full of good sense; and *Addresses to the Deity*, breathing an ardent spirit of devotion. His *Charge* to his worthy successor, Dr. Lindsay, is incomparable, and ought to be read by all young men entering the Christian ministry. As a preacher, he is said to have more resembled Cicero than Demosthenes; yet he was occasionally distinguished for the vehemence of his pulpit oratory.

56.

HUGH BLAIR,

DIED 1800.

It is one of the misfortunes of our present situation, that some of the good dispositions of human

nature are apt to betray us into frailties and vices. Thus it often happens that the laudable attachment which we contract to the country or the church to which we belong, or to some political denomination under which we class ourselves, both confines our affections within too narrow a sphere, and gives rise to violent prejudices against such as come under an opposite description. Not contented with being in the *right* ourselves, we must find all others in the *wrong*! We claim an exclusive possession of goodness and wisdom; and from approving warmly of those who join us, we proceed to condemn, with much acrimony, not only the principles, but the characters of those from whom we differ.

But let us only consider under what particular description *the spirit of God* brings this *crime of uncharitable judgment*. It is declared to be an impious invasion of the prerogative of God, to whom alone it belongs to *search all hearts*, and to determine concerning *all* characters. This privilege he often appropriates expressly *to himself*, on purpose to restrain the rashness of censure among men, requiring us to leave the *judging of others* to HIM, and to attend to *our own* business and duty. *Judge nothing before the time; until the Lord come, who shall make manifest the counsels of the heart.*

*Sermons.*

HUGH BLAIR was born, 1718, at Edinburgh, and educated in its university, passing eleven years in that celebrated seminary. In 1741, he was licensed to preach—was settled in Fife, but, in 1743, he was

restored to his native city; and, in 1758, he was promoted to the High Church of Edinburgh, the most important ecclesiastical charge in the kirk of Scotland. He now prepared *Lectures on the Belles Lettres*; and, in 1762, his Majesty erected and endowed a Professorship of Rhetoric and Belles Lettres in the University of Edinburgh, and appointed Dr. Blair Regius Professor in consequence of his approved qualifications. His *Lectures* were delivered for a long series of years with eclat, and on their publication met with flattering acceptance. Few works have contributed more to inform the minds and improve the taste of the rising generation; but it is his *SERMONS*, in *five* volumes, which have imparted to his name a pre-eminient fame. Their circulation has been unparalleled, and his late Majesty conferred upon him a pension of £200 per annum! He was also most handsomely remunerated by his booksellers; and the discourses have been translated into almost all the languages of Europe. He died Dec. 24, 1800, at an advanced age, with composure and resignation. He was a very amiable man, and highly respected. The writer has often heard him preach with pleasure, though his voice was feeble, nor had he an impressive delivery. His *SERMONS* are very elegant compositions on the most useful and uncontroverted topics of religion; and his discourse on *Gentleness* is said to have been a transcript of his own heart.

# PART III.



## TESTIMONIES

*IN BEHALF OF CANDOUR, PEACE, AND  
UNANIMITY,*

BY

**DIVINES AMONG THE PROTESTANT DISSENTERS.**





## RICHARD BAXTER.

DIED 1691

KEEP right apprehensions of the excellency of *charity* and *unity* among believers, and receive nothing hastily that is against them; especially take heed, lest under pretence of their authority, their number, their soundness, or their holiness, you too much addict yourselves to any sect or party, to the withdrawing of your *special love* and *just communion* from other Christians, and turning your zeal to the interest of your party, with the neglect of the common interest of the church; but love a Christian as a Christian, and promote the *unity* and *welfare* of them all. It is a most dangerous thing to a young convert to be ensnared in a sect; it will, before you are aware, possess you with a feverish sinful zeal for the opinions and interests of that sect; it will make you bold in bitter invectives and censures against those that differ from them; it will corrupt your church communion, and fill your very prayers with partiality and human passions; it will secretly bring malice, under the name of zeal, into your minds and words; in a word, it is a secret but deadly enemy to *Christian love* and *peace*! Let them that are wiser, and more orthodox and godly than others, show it as the Holy Ghost directeth them, James, chap. iii. ver. 13, 14, &c. *Who is a wise man, and*

*endued with knowledge among you? Let him show out of a good conversation his works, with meekness of wisdom. But if ye have bitter envying (or zeal) and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish: for where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.*

*Christian Directory.*

RICHARD BAXTER was born, 1615, at Rowton, Shropshire, and deemed one of the greatest men of the age in which he lived. Having an indifferent education, he was at length ordained by the Bishop of Worcester, and, in 1633, became Master of the Free-School at Dudley. In 1640, he settled at Kidderminster, where he was very useful. During the Civil Wars he was chaplain to the Parliamentary forces, and afterwards returned to Kidderminster. Leaving that place on account of his health, he visited Tunbridge Wells, and then settled in London. On the Restoration he refused the See of Worcester, and remained amongst the Dissenters, sorely persecuted, especially by Judge Jefferies of brutal memory. He retired to Charter-house Yard, where he had a large congregation, and where he died, 1691, and was interred in Christ Church. Though

very sickly, and for thirty years not free from pain; he was a man of incessant zeal and activity. No person in his time was more despised, none more esteemed! He is said to have written one hundred and forty-five treatises; and his practical works, now re-publishing (under the care of my worthy friend, the Rev. Thomas Cloutt, A.M. of Walworth), make 4 volumes, folio. His two most popular works in the present day are his *Call to the Unconverted*, and his *Saints' Everlasting Rest*, in which breathes a spirit of the most ardent piety. The original is a thick quarto, tedious, and tinged with the pedantry of the age; it is, however, well abridged by Fawcett in a duodecimo size, which is not only generally circulated, but in deserved estimation: with a few exceptions, it is a work of inestimable utility. His Creed lay betwixt *Arminianism* and *Calvinism*, whilst the *Baxterians* are considered a denomination of the Christian world!

## 53.

## ROBERT BARCLAY,

APOLOGIST FOR THE QUAKERS.—DIED 1691.

IT was contrary to the nature of Christ's gospel and ministry to use any force and violence in the gathering of souls to him. This he abundantly expressed in his reproof to the two sons of Zebedee, who would have been calling for *fire from heaven* to

burn those that refused to receive Christ. It is not to be doubted but this was as great a crime as now to be in an error concerning the faith and doctrine of Christ. That there was not power wanting to have punished those refusers of Christ, cannot be doubted; for they that could do other miracles might have done this also. And moreover, they wanted not the precedent of a holy man under the law, as did Elias—yet we see what Christ saith to them—*Ye know not what spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them.* Here Christ shows that such kind of zeal was no ways approved by him; and such as think to make way for Christ, or his Gospel, by this means, do not understand *what spirit they are of.* But if it was not lawful to call for fire from heaven to destroy such as refused to receive Christ, it is far less lawful to kindle fire upon earth to destroy those that believe in Christ, because they will not believe, nor can believe, as the magistrates do, for conscience sake. And if it was not lawful for the apostles, who had so large a measure of the spirit, and were so little liable to mistake, to force others to their judgment—it can be far less lawful now for men that, as experience declareth, and many of themselves confess, are fallible, and often mistaken, to kill and destroy all such as cannot, because otherwise persuaded in their minds, judge, and believe in matters of conscience, just as they do. And if it was not according to the wisdom of Christ, who was and is, King of kings, by outward force to constrain

others to believe in him or receive him, as being a thing inconsistent with the nature of his ministry and spiritual government, do not they grossly offend him that will needs be wiser than he, and think to force men, against their persuasion, to conform to their doctrine and worship? The word of the Lord said, *not by power and by might, but by the spirit of the Lord*; but these say, *not by the spirit of the Lord, but by might and carnal power.*

*Apology for the Quakers.*

ROBERT BARCLAY was born, 1648, at Edinburgh; he was educated at Paris, and his father finding attempts were made to convert him to the Catholic religion, had him back to Scotland; he made considerable progress in his learning. His father meeting with *George Fox*, became Quaker, and the son soon followed him. Robert became very zealous and active in his new profession. He travelled with the celebrated *William Penn* through England, Holland, and Germany, diffusing abroad his principles, both propagating what they deemed the cause of truth! Barclay was an excellent private as well as public character, a pure philanthropist, and valuable member of the community. He died at Uri in Scotland, 1691, in the forty-third year of his age. He sent forth many publications, but the chief is his *Apology for the true Christian Divinity, as preached by the Quakers*. This treatise is ably written; and the sect in whose behalf it is written know its value: they even at this day distribute it through

the world. It is by far the clearest exposition of the principles of the *Friends*—not even Penn's works excepted! It may be denominated, on account of its fullness and extent, *The Quakers' Body of Divinity*.

## 59.

WILLIAM BATES, D. D.

DIED 1699.

WE are commanded, *above all things, to have fervent charity among ourselves*. This principally respects Christians, who are united by so many sacred and amiable bands, as being formed of the same eternal seed, children of the same heavenly Father, and joint heirs of the same glorious inheritance. *Christian charity* hath a more noble principle than the affections of nature; for it proceeds from the love of God, shed abroad in believers, to make them *one heart and one soul*, and from a more divine pattern, the example of Christ, who hath by his sufferings restored us to the favour of God, that we should *love one another even as he hath loved us*. This duty is most strictly enjoined, for without love, angelical eloquence is but an empty noise (1 Cor. xiii.) and all other virtues have but a false lustre: prophesy, faith, knowledge, miracles, the highest outward acts of charity or self-denial, the giving our estates to the poor, or bodies to martyrdom, are

neither pleasing to God, nor profitable to him that does them.

It is not the most strict observance of serious trifles, nor submitting to rigorous austerities, that ennobles human nature, and commends us to God. The most *zealous* performers of things indifferent, and that chastise themselves with a bloody discipline, labour for nothing, and may pass to hell through purgatory; but *the religion of Christ* reforms the understanding and will, and all the actions depending on them; it chases away *error*, and *vice*, and *hatred*, and sheds abroad light and love, purity and peace, and forms on earth a lively representation of that pure society that is in heaven!

*Harmony of the Divine Attributes.*

WILLIAM BATES was born, 1625, and educated at Cambridge. Soon after the Restoration he was appointed chaplain to Charles II., and minister of St. Dunstan's in the West, but ejected thence by the cruel Act of Uniformity. He was one of the Commissioners of the Savoy for revising the public Liturgy; he was engaged also with Baxter and others in settling certain disputed points with the established church; he was honoured with the friendship of Lord-Keeper Bridgman, Lord-Chancellor Finch, the Earl of Nottingham, and Archbishop Tillotson; he refused the Deanery of Coventry and Litchfield, and Dr. Bellamy says he might have been raised to any bishopric in the kingdom; upon the Revolution, 1688, he addressed King Wil-



liam, at the head of the dissenting ministers, in an elegant and impressive speech, glowing with all the ardour of civil and religious liberty! It is said that his Majesty entertained a regard for him, and his royal consort, Mary, was partial to his works. He latterly resided at Hackney, where he died, 1699, aged seventy-three years. A moderate man, and a polite scholar, he was esteemed by all parties, endeavouring not to widen but to heal the breaches between Churchmen and Dissenters! His works, collected into *one volume, Folio*, consist of Discourses on the Divine Attributes, and other important Subjects. He was remarkable for a pleasing style, having studied the Belles Lettres as well as Theology.

## 60.

## JOHN HOWE, A. M.

AUTHOR OF THE LIVING TEMPLE.—DIED 1705.

*How little* any of us know, or are capable of knowing, in this our present state! And they that think they know most, or are most conceited of their own knowledge, *know nothing as they ought to know*. They that are most apt to contend, do, most of all, fight in the dark. It is too possible there may be *much knowledge without love*. How little such knowledge is worth! It profits nothing. It hurts, puffs up, when love edifies. The devils know more than any of us; while their want of

love, or their hellish malignity, makes them devils. As by pride comes contention, so humility would contribute more to *peace* (and to the discerning of *truth* too) than the most fervent disputation. But to close all, I pray, let us consider we are professedly going to heaven, that region of *light* and *life*, and *purity* and *love* ! It well, indeed, becomes them that are upon the way thither, *moderately* to inquire after truth. Humble, serious, diligent endeavours to increase in divine knowledge are very suitable to our present state of darkness and imperfection. The product of such inquiries we shall carry to heaven with us. We shall carry truth and the knowledge of God to heaven with us. We shall carry purity thither, devotedness of soul to God and our Redeemer; divine love and joy, if we have their beginnings here, with whatsoever else of real permanent excellency, that hath a settled fixed seat and place in our souls now, and shall there have them in perfection. But do we think we shall carry *strife* to heaven? Shall we carry *anger* to heaven? *Envyings, heart-burnings, animosities, enmities*, hatred of our brethren and fellow-Christians, shall we carry these to heaven with us? Let us labour to divest ourselves, and strike off from our spirits every thing that shall not go with us to Heaven, or is equally unsuitable to our end and way, that there may be nothing to obstruct and hinder our abundant entrance, at length, into the *everlasting kingdom* !      *Sermons on Religious Contention.*

JOHN HOWE was born, 1630, at Loughborough; he was first sent to Cambridge, and afterwards to Oxford. He was settled at Great Torrington, Devonshire; but, being on a visit to London, *Oliver Cromwell* took a liking to him, and would have him preacher at Whitehall. On his death, and the withdrawment of Richard Cromwell, he returned to his flock at Torrington. He was persecuted after the Act of Uniformity was passed; but, in 1671, passed over as chaplain to Lord Mazarine into Ireland. He then came back to London, where he laboured for ten years with great usefulness. In 1685 he travelled on the continent with Lord Wharton; and on his return settled in Silver Street, with a select congregation, dying there, 1705, in the seventy-fifth year of his age, with peace and serenity. His talents were of a high order. His works consist of two folio volumes: his chief pieces are, *The Blessedness of the Righteous; Delighting in God*; but, above all, his *LIVING TEMPLE*; this exceeds the rest. Some tracts were published after his decease. He is a great favourite with the Calvinists, who generally denominate him *The Great Howe*! But it is justly said of him, and to his praise be it spoken, that he loved all good men, and loved them according to their goodness, without considering to what communion they belonged. This is the genuine spirit of Christianity.

61.

## MATTHEW HENRY.

DIED 1714.

*A New commandment I give unto you, that ye love one another.* Jesus not only commends it as amiable and pleasant, but commands it, and makes it one of the fundamental laws of his kingdom. It is the command of our ruler, who has a right to give law to us; it is the command of our Redeemer, who gives us this law, in order to the curing of our spiritual diseases, and the preparing of us for our eternal bliss. Brotherly love is the badge of Christ's disciples; by this he knows them; by this they may know themselves; and by this others may know them. This is the livery of his family, the distinguishing character of his disciples; *this* he would have them noted for, as that wherein they excelled all others. *By this shall all men know that ye are my disciples, if you have love one to another.* He does not say, *by this* shall men know that you are my disciples if ye *work miracles*; for a worker of miracles is but a cipher without charity. It is the true honour of CHRIST's disciples to excel in brotherly love: and if the followers of Christ do not love one another, they not only cast an unjust reproach upon their profession, but give just cause to suspect their own sincerity. O JESUS! are these *thy* Christians? These passionate, malicious, spiteful, ill-natured people? *Is this thy Son's coat?* When our bre-

thens stand in need of help from us, and we have an opportunity of being *serviceable* to them; when they differ in *opinion* and practice from us, or are any ways rivals with or provoking to us, and so we have occasion to condescend and forgive—in such cases it will be known whether we have *the* badge of Christ's disciples!

And we must have *love*; not only show love, but have it in the *root* and *principle* of it; and *have it* when there is not any present occasion to show it—*have it ready*! “Hereby it will appear that ye are indeed my followers.” Thus it was that their MASTER was famous; for all that ever heard of him have heard of his love—his *great love*: and therefore, if you see any people more than ordinary loving one to another, say certainly *these* are the followers of CHRIST—they have been with JESUS! The heart of Christ was very much upon it that his DISCIPLES should *love one another*; in this they must be *singular*—whereas the way of the world is to be *every one for himself*—they should be hearty for one another! It is the true honour of CHRIST'S DISCIPLES to excel in *brotherly love*, nothing will be more effectual than this to recommend them to the respect and esteem of others. Tertullian speaks of it as the glory of the primitive church that the CHRISTIANS were known by their lovingness to one another! And if the *followers* of CHRIST do not *love one another*, they not only cast an unjust reproach upon their profession, but give just cause to suspect their sincerity.

*Exposition of the Bible.*

MATTHEW HENRY was born, 1662, at Broad Oak, Flintshire, son of Philip Henry of pious memory. Having displayed an early propensity towards the ministry, he was educated by the famous Rev. T. Doolittle. He now thought of the law, but soon reverted to the ministry. He was ordained 1687, and settled with a large congregation at Chester formed by his own labours. He used to visit the prisoners in the Castle, and preach around the villages in the country. He, at length, 1712, removed to Hackney, and began to expound the *Old* in the morning, and the *New Testament* in the afternoon. Two years after he finished his course. Having, in 1714, visited his friends at Chester, he was taken ill at Nantwich on his return home, where he died in the fifty-second year of his age. His dying declaration was, that "A life spent in the service of God, and communion with him, is the most pleasant life that any one can live in this world." His publications are—his *Father's Life*, his *Treatise on Prayer*, and also *Confession*; but his *Exposition of the Bible*, in six volumes folio, are in very general estimation, not for critical acumen, but plain practical divinity. The last volume was finished by several hands; and in the former volumes it is thought that the son made much use of his father's MS. writings. He was a man of great moral worth, indefatigable zeal, and fervent piety. His father, *Philip Henry*, suffered grievously in the execrable reign of the Stuarts, whilst the spirit with

which he bore his trials shed a lustre on his benevolence and piety.



62.

JOHN GALE, D. D.

DIED 1721.

To what has a man a greater right, than to the entire free enjoyment and direction of his own conscience, and to a full power to act uprightly and in sincerity before God and man? And yet men are not by far so much disturbed and wronged in any other possessions and enjoyments as in these. It is common to see men openly, not only justifying and pleading for, but acting their injuries of this kind sometimes by a law, and making a merit of them, and turning them into acts of religion; but to the very great prejudice and dishonour of the most holy religion they profess; which *neither knows, nor will ever excuse any such practices*. What is more common, than to see men assume to themselves that extravagant power, not given to any, to proscribe, to direct, and force the consciences of others, and rob them of their peace and purity, or else of their religious rights and privileges, by depriving them of that society and communion which they claim and desire, but cannot purchase at so dear a rate? All the difficulties and hardships, of every kind and in every degree, which are brought upon persons on the score of religion, come properly under the

name of *persecution* ; and are all equally founded in oppression, violence, and injustice.

These things do, undoubtedly, the greatest dishonour and disservice to Christianity, imaginable ; even in the lowest degree, they breed the most inveterate enmity, dissension, and irreparable divisions and bloody persecutions among Christians ; they expose religion to the contempt, and ridicule, and banter of atheists and infidels ; and arm the heathen powers against a religion they see carries so much mischief and danger in its banners, and whets their rage and fury against those who, making a profession of it, seem to be the declared enemies of mankind.

*Sermons.*

JOHN GALE was born, 1676, in London. The father, a respectable citizen, perceiving in his son superior talent, destined him to the ministry ; he, therefore, sent him to the University of Leyden, where he distinguished himself by his rapid improvement. Before he was nineteen years of age, he so gained the esteem of the Professors, that he was honoured with the title of Master of Arts, and also Doctor in Philosophy. He then went to Amsterdam to enjoy the tuition of Limborch and Le Clerc ; and prosecuted his studies with ardour on his return to England. He was intimate with the learned William Whiston, and some of the most eminent men of his day. He took a part in the Salter's Hall controversy against subscription to Articles of Faith. His great work, which will always



preserve his name, is entitled "*Reflections on Dr. Wall's History of Infant Baptism*, written with uncommon temper and ability: it has been lately reprinted. He meditated a *Translation of the Septuagint*, an *Exposition of the New Testament*, and a *Tract against Original Sin*; but he was cut off by a fever, 1721, in the forty-second year of his age! Four volumes of *Sermons* were published after his decease, with a handsome portrait, exhibiting features indicative of good sense and a manly integrity. His character stands high, and as a preacher he was held in great estimation. He was the most learned of the *General Baptists*, who revere his memory to the present day.

## 63.

JAMES PIERCE, .

EXETER.—DIED 1726.

LET others tamely give up their liberty if they please; but I do, and will insist upon it for myself, as a *Protestant*, a *Dissenter*, a *reasonable Creature*, and a *Christian*. As I pretend not to impose upon others, so neither will I, in *this* case, be imposed upon by others. No king, no parliament, no church, no council, no synod, no man, or body of men, shall be acknowledged by me to have any such *rightful* authority over me. They may deprive me of my *civil* liberty, of my estate, or of my life,

but *this liberty*, by the grace of God, they never shall deprive me of—to think and speak of God and religion, only in that manner which I apprehend they are spoken of in the holy scriptures by God himself.

A man may value himself upon the goodness of his *faith*, but there is yet a greater thing than this, even *charity*; and really Christians have much need of it in such quarrels, for as it will *cover a multitude of sins*, so there is, commonly, then a multitude that need covering. Let me then beseech you, for God's sake, for Chrsit's sake; let me entreat you, by the mercies of God, and the gentleness of Christ, as you have a regard to the peace of the church, the reputation of religion, and the success of the Gospel, that you *put on, as the elect of God, holy and beloved, bowels of mercies, kindness, and gentleness, humbleness of mind, meekness and long suffering*; that you will *forbear one another in love*. Let your conversation be upon things on which all Christians agree, and beg of God to pour down a spirit of light, of love, and of peace upon us all, that we may grow up in him who is the head in all things!

*Sermon on Charity.*

JAMES PIERCE was born, 1673, in London: left an orphan, he was educated by the celebrated Matthew Mead of Stepney; he finished his education at the Universities of Utrecht and Leyden in Holland. On his return he took lodgings at Oxford to be near the Bodleian Library, and afterwards settled

in the ministry at Cambridge, where he was esteemed by the University. He went to Newbury, 1717, where he wrote a very able reply in Latin to Dr. Nichol's Defence of the Church of England. Not long after he removed to Exeter, and here was very acceptable, till a violent dispute broke out respecting the Trinity! He was, at first, a Trinitarian, but now became an advocate for the *pre-existent* system. This occasioned much prejudice and ill treatment towards him. He vindicated himself with great spirit, and printed a tract, called "The Western Inquisition!" Indeed, the conduct of his persecutors was altogether irreconcilable with the spirit of Christianity. He now published a Paraphrase on the *Colossians* and *Philippians*. He was also entering on the *Epistle to the Hebrews*, when he died, 1726, in the fifty-third year of his age. When the rector of the parish had interdicted an epitaph upon him, his friends wanted to have inscribed—"Here lies the reverend, learned, and pious James Pierce:" still he refused, saying, that "Mr. Pierce could not be *reverend* because he was not lawfully ordained, and that he was not *pious* because he taught errors," so that, for the quiet of the good rector's conscience, the inscription is only "*Mr. James Pierce's Tomb, 1726!*" Such is the accursed spirit of bigotry. Rational, judicious, and affectionate, he excelled both as preacher and writer. His name is still and ever will be venerated by the wise and good in every department of the Christian world.

64.

JOHN EVANS, D. D.

DIED 1730.

IF any would lead us to an implicit faith in their dictates, while they disclaim infallibility, their claim is *most absurd*. If our judgments be not so good, or our capacities not so enlarged as our neighbours, yet we are obliged to make the best of them, and to *judge for ourselves*. We must answer for ourselves to God, in the great day; and, therefore, it can neither be a laudable, nor a safe humility, to take our religion from the dictates of any *fallible* man, or number of men.

Humility will incline us to make all *charitable* allowances for their failings and defects, when we are conscious of so many of our own—to censure them with gentleness, *to restore them in the spirit of meekness*, and not vauntingly to say to any, *stand by thyself, come not near to me, for I am holier than thou*. A lowly mind will consider even the worst of men, as such with whom we partake, in the same nature, the same sinful nature; who are bought with the same price as we; who have an offer of the same spiritual and eternal blessings, and are at least capable, by the same grace which hath made us to differ from them, of the same everlasting happiness.

*Sermons on the Christian Temper.*

JOHN EVANS was born, 1680, at Wrexham, Den-

highshire; he was descended from ministers of four generations, only one link being wanting in the chain up to the era of the Reformation: Educated in London, he went to reside with Rowland Huntley, at whose seat he devoted himself to study. He was, 1702, ordained at Wrexham, Matthew Henry assisting at the service; he afterwards went to London to assist Dr. Williams, founder of the Red-Cross Street Library, whom he succeeded. In the Arian Controversy he refused subscribing to any articles though he maintained orthodox sentiments! He finished Matthew Henry's Exposition on the Romans, which Doddridge says is "the best he ever saw." He began a *History of Nonconformity*, which Mr. Neal completed. He died, 1730, in the fifty-first year of his age. In his last illness he said, "though I cannot affirm, as a late venerable minister a little before his death, that I have no more doubt of my acceptance with God than I have of my own existence, yet I have a good hope through grace, and such as I am persuaded will never make me ashamed. *This corruptible shall put on incorruption,—a glorious hope!*" His admirable *Sermons on the Christian Temper*, one of his chief works, and the best body of practical divinity in the English language, breathe the spirit of genuine Christianity. Editions of this work are constantly called for,—a circumstance creditable to the good sense and piety of the Religious world.

65.

EDMUND CALAMY, D.D.

DIED 1732.

*If it be possible, as much as lieth in us, let us live peaceably with all men.* Though some slight, and others insult us, yet let us be catholic spirited. Let us love all, without exception, that have any thing of *God* in them; any thing of the image of *Christ* upon them! Let us strive to return to the apostolical simplicity, and take care that our religion be that of the Bible. Whatever ye do, my brethren, take heed of narrowing your charity, and confining it within any humanly devised inclosures. Be content with your own liberty, and condemn not such as you differ from; but be ready, as far as the word and conscience will allow, to have communion with them, and with all the true *Christian churches* upon earth, in all Christian offices and duties. Manage your differences with modesty, carefully avoiding rash and intemperate zeal. Take heed of inflaming matters, by attempting to make the differences which there are between the *Church* and *Dissenters* to appear greater than they are in reality, or the distance wider than it is. Endeavour after that latitude and enlargedness of mind, as may fit you for general and extensive service to the *Christian church*; and never forsake that comprehensive interest so far, as to be ingulfed into a party upon any private and distinct basis.

Let us then beg of God with all possible earnestness, that there may be such a spirit of prayer and supplication stirring among us, as may bring down upon us all manner of spiritual blessings in a rich abundance; and such an *uniting* spirit, as may effectually check our animosities and divisions, and heal our breaches; and such a spirit of *love* and *peace*, as may make us, like the first Christians—of *one heart and one soul!*

*Dedication of the Account of ejected Ministers.*

EDMUND CALAMY was born, 1671, in London; he was educated at Merchant-Taylor's School, and finished his studies at the University of Utrecht. On his return, settling among the Dissenters, he preached at Oxford, and in its vicinity. He was offered a Professor's chair at Edinburgh, but declined it. In 1672 he assisted a congregation at Blackfriars, and was next year ordained at Little St. Helen's. In 1702 he assisted Dr. Williams, and was elected one of the Tuesday Lecturers at Salter's Hall. In 1703 he settled at Westminster, and died, 1732, in the sixty-second year of his age. His publications were numerous, and mostly in the defence of Nonconformity against Bishop Hoadley, which Locke deemed unanswerable. He abridged Baxter's *History of his Life and Times*; but his chief work is his NONCONFORMIST MEMORIAL, which the late Rev. Samuel Palmer republished with many improvements. Indeed this publication, now extended to three octavo volumes, and

embellished with numerous portraits of the Puritan Divines, is a standard work amongst Dissenters. The first part related to England, the second to Wales: this latter portion has a valuable *Appendix* in Dr. William Richard's *Cambro-British Biography*, recently published by the writer of the present article; it contains the most valuable information respecting the ecclesiastical affairs of the ancient Principality. Mr. Neal printed also, 1722, a volume of *SERMONS* on the *Trinity*, for which the King presented him with *fifty* pounds! He is said to have left behind him *An Historical Account of his own Life, &c.* in three folio volumes. He was a man of talents, learning, and piety; a sincere Christian, a good scholar, and an able divine; he was deemed the ornament and glory of the dissenting community.

## 66.

HENRY GROVE,

TAUNTON.—DIED 1738.

WERE Christians more universally agreed that there was no *virtue* in being of this or that opinion, where there was not a good life; and where there was no *crime* in being of the contrary, after persons had *sincerely* endeavoured to know the truth; there would then be no room for men thus to deceive themselves, and to mistake that, for love to the gospel, which is nothing else but a *proud* conceit of



their *own* understandings. Then do men best express their affection to Christ and his gospel, when by a charitable and heavenly temper of mind, and a holy and regular conversation, they *imitate* the one and *adorn* the other. And the more solicitous they were about this, the less concerned would they be for the differences between them and other good Christians, in things disputable; and lest apt to give any countenance to persons whose lives were a disgrace to their profession, only for the sake of their holding the same opinions. It is really a melancholy consideration, that while ALL sides are wrangling about articles of faith, and modes and ceremonies of worship, they should so generally forget that which is of the greatest consequence of all — a *strict and humble piety*; and a diffusive *benevolence and charity* !

*Sermons.*

HENRY GROVE was born, 1683, at Taunton, of parents who were the steady friends of conscience and liberty; he became an excellent classic, and was trained to a liberal theology. He finished his education in London under the Rev. Thomas Rowe, a man of eminent learning and piety. He began to preach at *two-and-twenty* with much acceptance. He next year was chosen, 1706, tutor of the academy to teach ethics and pneumatology. He preached in the neighbourhood of Taunton, eighteen years, for only £20 a year! He contributed papers to the Spectator, and published an *Essay on the Immateriality of the Soul*. He also published on

*Church Communion* and on *Prayer*, as well on a variety of subjects. His famous treatise, entitled *Wisdom, the first Spring of Action in the Deity*, brought on a controversy in which he appeared to much advantage. His last piece was on *Faith*, which he explained in a way conducive to the interests of practical religion. He kept aloof from the violent disputes about the Trinity at Exeter, cherishing peace, and exercising charity in his beloved retirement. Losing an amiable wife, he soon followed her, dying, 1738, in the fifty-fifth year of his age, deeply regretted by all who knew him. Dr. Amory published his works, collected into several octavo volumes, consisting of *Tracts* and *Sermons*, including also his system of MORAL PHILOSOPHY. As a Christian, as a minister, as a tutor, and as a writer, he excelled. Few have left behind them more interesting memorials of talents, benevolence, and piety.

## 67.

## JOHN ABERNETHY, A.M.

DUBLIN.—DIED 1740.

*CHARITY* envieth not, vaunteth not itself, beaveth not unseemly; it hopeth, believeth, and endureth all things; it suffereth long, and is kind; it rejoiceth not in iniquity, but rejoiceth in the truth. How unlike, this is the spirit of a great many zealous Christians, who carry it with contempt and wrath towards their

brethren; who, perhaps, are really weak, but reputed perversely erroneous; condemned as obstinate, when it may be in truth, and in the judgment of God, more sincere, impartial, and unprejudiced, than we who take upon us to judge? Let even those who oppose the most important, the most evident and necessary truth, be instructed with meekness; let such as are differently minded from us in more difficult and less important points, *be received not to doubtful disputations*; above all, let the spirit of jealousy find no room in our hearts; let us not take upon us to impute to any of our *fellow-Christians* corrupt selfish views and sinister designs, which they disclaim, or give no sufficient ground for fixing upon them—that is really judging the heart, whereby we invade the prerogative of God, as well as injure men.

*Sermons.*

JOHN ABERNETHY was born, 1680, at Londonderry in Ireland; but taken away to Scotland during the troubles of 1689, he was there educated: it is indeed said that he and his parents suffered all the horrors of the siege of Londonderry, escaping narrowly with their lives! He entered very early on his studies in the University of Glasgow. At the age of twenty-one he was licensed to preach by an Irish Presbytery, and settled at Antrim in the north of Ireland. Here he sided with a spirited party protesting against the tyranny of the Presbytery. He wrote some good pieces against spiritual domination, and asserted nobly the cause of intellectual

freedom. In 1730 he left this part of Ireland for the City of Dublin, where he remained till his death, which happened in 1740, with composure and resignation. His *Sermons on the Being and Attributes of God* are invaluable. The style is somewhat prolix, but the matter solid and substantial, and is a masterpiece in theology. The *Attributes of Deity* constitute the most sublime topic of theology: hence few judge aright respecting them, and hence the multiplied errors of the Christian world. He was an original thinker, and possessed an independent mind. Both in the north of Ireland and at Dublin he pursued one uniform course of good sense and liberality. He was at all times the ardent friend of civil and religious liberty, whilst he advocated an enlightened and liberal system of theology.

68.

THOMAS EMLYN.

DIED 1743.

VIOLENCE and oppression, heavy censures and uncharitable reproaches, are oft the portion of the innocent. Our Lord found it so, and used no other remedy but an appeal to God, and to wait for his justification. Being *præcaccable*, he was held *seditionous* and a traitor, being *sober* and *wise*, was censured as *mad*; for speaking the truth against the vulgar opinions, he was called a deceiver and a blasphemer.



with much acceptance. He was for a time at Lowestoff in Norfolk, and thence returned to Dublin, 1691, where he attained to great popularity, having a portly presence, a clear voice, and graceful delivery. Losing a beloved wife, he published his fine sermon, entitled *Funeral Consolations*. Now, a cruel system of persecution arose against him for his *Arianism*, by his brother ministers, which ended in his trial, fine, and imprisonment, the pillory being remitted because he was a man of letters!!! After the sentence was pronounced, he was led round the four courts with a paper on his breast to be exposed, the Judge priding himself that he had not condemned him to perish at the stake. Shame, shame be upon all persecutors, whether Catholics, Churchmen, or Dissenters! On the termination of these most disgraceful proceedings, he returned to England, preached to a few select friends, and wrote many valuable tracts of theology, especially his *Humble Inquiry into the Scripture Account of Jesus Christ*. He died, 1743, in the seventy-ninth year of his age. He believed Christ to be the first of derived Beings, an object of worship, and the Creator of the world! His son, an eminent barrister, published his works, with a preface, and large notes. His *Memoirs* give him the highest character for devotion, courage, and an unshaken integrity.

69.

DANIEL NEAL, A. M.

DIED 1743.

WE have a fervent zeal for the honour of our Lord and Master, and are desirous *to contend earnestly for the faith once delivered to the saints*, with all sorts of spiritual weapons; but we do not yet see a necessity of stopping the mouths of the adversaries of our holy religion with fines and imprisonments, even though, to their own infamy and shame, they treat it with indecency. Let scandal and ill-manners be punished as it deserves, but let not men be terrified from speaking out their doubts, or proposing their objections against the Gospel revelation, which we are sure will bear a thorough examination; and though the late ungenerous attacks upon the miracles of our blessed Saviour, may have had an ill influence upon the giddy and unthinking youth of the age, they have given occasion to the publishing such a number of incomparable defences of Christianity, as have confirmed the faith of many, and must satisfy the minds of all reasonable inquirers after truth.

I have said nothing with a design to exasperate or widen the differences among Christians; for as I am a sincere admirer of the doctrines of the New Testament, I would have an equal regard to its most excellent precepts, of which *these* are some of the capital—that *we love one another; that we forgive*

offences; that we bear one another's infirmities, and even bless them that curse us, and pray for them that despitefully use and persecute us. If this spirit and temper were more prevalent, the lives of Christians would throw a bright lustre upon the truth and excellency of this divine faith, and convince the *atheists* and *infidels* of the age, more than all their arguments can do without it.

*Preface to the History of the Puritans.*

DANIEL NEAL was born, 1678, in London, and educated at Merchant Taylor's School. Here an offer was made him of an exhibition to St. John's, Oxford, but he took his lot amongst the Dissenters. He then passed three years at the academy of the Rev. Thomas Rowe, and finished at Utrecht in Holland; he returned with Martin Tomkins and Nathaniel Lardner to his own country. In 1706 he was chosen minister at Aldersgate Street. Here he continued for *six-and-thirty* years discharging the duties of his ministry with fidelity. His first publication was *An History of New England*, an instructive and entertaining work; but his principal production was, *The History of the Puritans*, in several octavo volumes, the first appearing in 1732, the last in 1738. It was animadverted upon by two Bishops, Maddox and Warburton, as well as Dr. Zachary Grey. To Dr. Maddox he replied; and Dr. Toulmin, in his much-approved edition of *The History of the Puritans*, answered the others. A new edition is now preparing by Mr. William Jones, au-



thor of the History of the Albigenses and Waldenses, which will be continued with many improvements. Mr. Neal died at Bath, 1743, in the sixty-fifth year of his age, whither he had gone for the benefit of the waters. He was universally beloved and respected; he married a sister of Dr. Lardner, by whom he had a son, *Nathaniel Neal*, an eminent attorney, a man of good sense, and great liberality; he was the friend of Doddridge, combining charity along with orthodoxy.

70.

ISAAC WATTS, D.D.

DIED 1748.

*An uncharitable man wounds the very vitals of that religion by which he hopes for eternal life! And whilst his fury rages against his brother for accidental differences, he shakes the very foundations of his own christianity, and endangers, or prevents his own salvation; his boasted orthodoxy in opinion is made vain, while his practical ungodlinesses are real; and his faith appears to be little better than that of devils, when he mingles so much of their malice with it. In vain does he glory in the brightness of his notions: in vain does he presume darkness is past and the true light now shineth: for he that sayeth he is in the light and hateth his brother, he abideth in darkness even till now.*

It is true, indeed, that all graces and virtues are very imperfect in this present state, and there is much of uncharitableness remaining in many a good man: but that man can never be good that has no charity! *Zelotus* has spent his life in declaiming against some little modes and gestures used in worship by his fellow-Christians, or in imposing some uninstituted ceremonies on the consciences of his brethren. He hath stirred up the magistrate to persecute some of them to prisons, and almost to death. He flattered his conscience with hopes that his *zeal for the church* should not only render him acceptable at the last day, but provide him a large reward. He lies now languishing upon a bed of sickness, on the very borders of eternity, and is terribly awakened to behold his own mistake; whilst he stands within the tribunal of *Christ*, and the face of the judge, his former practice appears to his conscience in its true and frightful shape; the fire that hath animated him against his brethren now flashes in his soul, and discovers its infernal source; now he dreads to be made an example of the same vengeance among devils, with which he hath pursued his fellow-mortals; he groans out his last breath in bitter agonies, cries to the God of Love for mercy upon his departing spirit, and expires almost without hope. He is gone. But we leave his soul to the compassion of a God who can better pardon his mighty errors, than he would forgive others in their little mistakes!

Thus dreadfully hath this vice of uncharitableness

prevailed against the honour of Christianity and the peace of mankind. Thus sacrilegiously hath it taken away one of the brightest marks of the best religion, and that is *love*. It hath defaced the beauty of our holy profession, scandalized the sacred name that we bear, made a slaughter-house of the church of *Christ*, and deceived the souls of men to their own eternal ruin!

Just as I had finished this essay, *Pharisaino* happened to come into my study, and taking up the first leaf, read the title, and was persuaded this discourse must be written against himself. "No," said I, "there is not any man alive personally intended in these papers; but if you please to peruse them, and shall apply the characters to yourself, I hope you will confess Divine Providence has led you into a conviction of your false zeal." *Pharisaino* sat him down immediately, and with a running eye passed through every page. And though the frequent wrinkle of his brow discovered his inward chagrin and disgust, yet he paid me many a ceremony; and, "Behold," said he, "how language and fancy will dress up zeal like a monster to frighten men out of their fervor of spirit!

"I have heard," added he, "that you have some skill in painting; pray draw me the figure of this uncharitableness in just and proper colours: this monster which you complain has so narrowed, and disgraced, and murdered Christianity." I will attempt it, *Pharisaino*, if you will furnish me with a sheet of large paper, and that of the fairest kind, to repre-

sent the Christian church in this world. First, I will pare it round, and reduce it to a very small compass; then with much ink will I stain the whiteness of it, and deform it with many a blot; at the next sitting I will stab it through rudely with an iron pen; and when I put the last hand to complete the likeness—it shall be smeared over with blood!

*Orthodoxy and Charity united.*

ISAAC WATTS was born, 1674, at Southampton, his father being master of a flourishing boarding-school in that town. His wife was known to have been sitting on a stone near the prison door, suckling her son *Isaac*, while the father was incarcerated for his nonconformity! Having made an early and astonishing progress in the languages, he was sent to London to complete his education. He became private tutor in the family of *Sir John Hartopp, Bart.*, Stoke Newington: nor was it till he reached the twenty-fourth year of his age that he began to preach on his birth-day, 1698. He was chosen as assistant to *Dr. Isaac Chauncey*, pastor of a church in Mark Lane, and succeeded him the day *King William* died, 1702! He was sadly interrupted by illness, and often nearly laid aside. He, about the year 1712, entered into *Sir Thomas Abney's* family, where he continued for the long period of thirty-six years, till his decease, 1748. Here he enjoyed every temporal blessing, and the most delightful retirement. In his last tedious indisposition, worn down by the infirmities of age, he used to say, "*L*

am waiting God's leave to die!" He expired in the seventy-third year of his age. He was interred in Bunhill Fields, where a handsome tomb, on the right-hand side, not far from the entrance, covers his remains to the present day! His pall was supported by six dissenting ministers, consisting of two of each of the three denominations. Dr. Chandler spoke at his grave, and Dr. Jennings preached his funeral sermon. A greater and better man perhaps never lived. His publications are too well known to require specification, or illustration; he equally excelled in prose and in poetry. Dr. Jennings and Dr. Doddridge published his *works*, collected in six volumes, QUARTO, with a brief Memoir, the deceased always declaring that his character was best learnt from his writings, the perusal of which would prove the best tribute of respect to his memory. His long life was a long illness; and yet no man was more useful in the literary and Christian world. He was an ornament to human nature—a blessing to mankind. Dr. Johnson, in his *Lives of the Poets*, bestows upon him the highest praise, advising the reader "to imitate him in his conduct, towards God and man—in every thing except his nonconformity."

N. B. The *extracts* from WATTS and DODDRIDGE are so truly excellent that they are entitled to special attention.

## 71.

## PHILIP DODDRIDGE, D.D.

NORTHAMPTON.—DIED 1751.

LOVE not only guards the mind from the furious and diabolical passions of rage, envy, malice, and revenge, which tear it like a whirlwind, which corrode it like a cancer, which consume it like *rotteness in the bones*, but fills it with a thousand gentle and pleasing sensations. Love distils a fragrant balm into the soul, that, while it heals the wounds which contrary passions have made, diffuses a most grateful and reviving perfume, most justly compared to the ointment poured on Aaron's head, or the refreshing dew descending on Hermon and Sion, and making all the country between them to share in its copious blessings. Let us often reflect with ourselves, how amiable and excellent it is! what an ornament! and, indeed, with all its meekness and tenderness, what a defence to true Christianity! Let us accustom ourselves to think, so far as our best information reaches, what the face of the Christian church has, in fact, been, amidst all the mutual animosities that have reigned among its members; and, on the other hand, let us try to imagine what it would have been, if that *pacific, gentle, beneficent* temper, which the Gospel recommends, had constantly, had generally been prevalent, and every angry, turbulent, and malignant thought and passion had been brought into sweet subjection to the laws of

Christ. But who can make the computation, whether we consider its aspect on present, or on future happiness? Who can calculate how *widely* Christianity would have been spread, while the admiring world had been charmed by so bright a light, had been melted by so celestial a flame? Who can imagine what delights had sprung up in every breast, and how they had been multiplied by reflection from each? Above all, who can conceive how large a colony the regions of perfect love and blessedness would have received from the peopled earth?

The lowest understanding, the meanest education, the most contemptible abilities, may suffice to give hard names, and to pronounce severe censures. A harsh *anathema* may be learnt by heart, and furiously repeated by one that could scarce read it; and, as was in truth the case, in some ancient councils, may be signed by those that cannot write their names! But *true catholicism of temper* is a more liberal thing; it proceeds from more enlarged views; it argues a superior greatness of mind, and a riper knowledge of men and things. And the man, who is blessed with such advantages, should be so much the more solicitous that he does not, on any provocation, add the weight of his example to so bad a cause as that of uncharitableness *always* is. He owes it to God, and to the world, that such an influence be employed to the happy purposes of healing the wounds of the Christian church, and of conciliating the affections of good and worthy men towards each other, till their *united* counsels can

regulate its disorders, and restore to it a form more worthy of itself.

*Sermon on Candour and Unanimity.*

PHILIP DODDRIDGE was born, 1702, in London, where his father was an oilman, and his grandfather a minister ejected for nonconformity. When born he was laid aside as dead, and was the *twentieth* and only surviving child of the family! He was taken up as an orphan by Dr. Clarke of St. Alban's, who proved a parent to him, and trained him to the ministry. He was educated under the Rev. John Jennings at Kibworth, Leicestershire, rejecting some flattering prospects of entering the established church. Having preached at Hinkley, Kibworth, and Harborough, he, in 1729, settled at Northampton, where he opened a flourishing academy: thence issued, for twenty years, some of the first ministers of the age for talents, attainments, and respectability. He was indefatigable in discharge of his duties, both as tutor and minister, which shortened his days. A cold, caught by going to St. Alban's to bury his patron, Dr. Clarke, brought on a consumption. He was at the Hot-wells, Bristol, and thence went to Lisbon, where he died, October 26, 1751, in the fiftieth year of his age. He was interred in the cemetery belonging to the British factory; and his tombstone, sunk into the earth through length of time, has been lately raised, and restored so as to be rendered more worthy of his memory! His miscellaneous works have been



published in five volumes, octavo; and his *Exposition on the New Testament*, six volumes, octavo. He was a man universally beloved and respected. Moderately Calvinistic, he hated no man for his sentiments, and wished well to the religious world. Few lived a better life, none died a better death, and all denominations revere his memory! Dr. Kippis, who was his pupil, thus concludes his *Memoirs* of him in the *Biographia Britannica*:—"A better *Christian* and *Christian minister* never lived." His *Family Expositor* has been lately republished, in an elegant manner, with superior embellishments; it is a work admired by Churchmen and Dissenters: and his *Lectures on Ethics and Divinity* have been eminently useful to young men training up to the Christian ministry.

72.

JAMES FOSTER, D. D.

DIED 1753.

To agree in opinion is entirely out of our power; to profess alike, whilst we believe differently, is base and dishonest, and destructive of the most sacred obligations, and upon that account ought never to be the matter of our choice. So that neither of these can be any part of that unity which we are bound to cultivate as a religious or moral duty; but the whole sum of it must be resolved into this, that

condescension, mutual forbearance, and an harmony of mild benevolent affections, supply the place of that uniformity of faith and profession, which are, morally speaking, *impossible*.

When the professors of our most holy and excellent religion are imperious and domineering, and foment cruel and unnatural divisions; when they break the *one body of Christ*, and multiply it into little *cabals*, reviling and disclaiming all relation to each other; when they are *contentious*, and, without thinking of charity and moderation, engage in violent disputes about the holiness of days, and gestures, and garments, and crossings, or the *orthodoxy* of sounds that have no determinate meaning, or the several ways of explaining what is allowed to be inexplicable; and instead of humility and peace, gentleness and simplicity of manners, the real characters of corrupt and degenerate Christians are haughtiness, impatience of contradiction, and an implacable stubborn spirit: the cause of Christianity is more dangerously wounded by such excesses as these, than by all the heart and arguments of its most ingenious and subtle opposers;—and notwithstanding its truth and divinity, *infidels* will load it with contempt; nor indeed can it be expected to *flourish* and gain proselytes, while it is thus dishonoured and betrayed by its pretended friends. Add to this, that divisions and animosities obstruct the increase of Christian knowledge, by infusing strong prejudices, by inflaming the passions, and darkening the understanding, and by

withdrawing the attention from the essential doctrines of the gospel, and fixing it on those minute and trifling points, which are generally the subjects of most furious and scandalous debates. No less fatal are they to the *Christian virtues* of righteousness, long-suffering, meekness, fidelity, and goodness, which are all obliterated and effaced in proportion to the increase of discord and variance. Strife and faction are therefore condemned in the New Testament in the severest terms, because of their manifest *contrariety* to true religion, and the Christian character, and their dreadful and destructive consequences. And on the contrary, the strictest unity and most affectionate regard for each other are frequently and earnestly recommended.

We are exhorted *to follow after the things which make for peace, to put away evil speaking, wrath, anger, clamour, and malice.* And the Apostle Paul, with the most beautiful and pathetic tenderness, entreated the Philippians, if there was any consolation in Christ, any comfort of love, any fellowship of the spirit, to be like minded, having the same law (i. e. reciprocal and universal charity), being of one accord and of one mind; and the Colossians to put on (as the elect of God, holy and beloved) *bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering, forbearing one another, and forgiving one another.* He reprobated the Corinthians for their *contentious* principles with great sharpness and severity, in the following passage: *Whereas there is among you envying and strife,*

*and divisions, are ye not carnal and walk as men? For, while one saith I am of Paul; and another, I am of Apollos, and I of Cephas or Peter, and I of Christ, are ye not carnal? Is CHRIST divided? Was Paul crucified for you? Or were you baptized in the name of Paul? And in another of his epistles he enjoins it on the Christian brethren to walk worthy of the vocation wherewith they were called, because there is one body and one spirit even as they were called in one hope of their calling.*

This is the glorious spirit, this the divine temper of the Christian religion, strongly inculcated and brightly exemplified by the first preachers of it. And if the time should ever come, when not only the members of particular churches, but whole Christian societies, shall live in this amiable and blessed concord one with another: this will be the strongest and most transporting resemblance of which we can at present form any idea of the Future life, in which social affections will be exerted, and social pleasures enjoyed, in their utmost purity and perfection!

*Discourses on Social Virtue.*

JAMES FOSTER was born, 1697, at Exeter; his grandfather was a clergyman, but his father was a Dissenter at Kettering, Northamptonshire. Educated by Mr. Hallett, he, in 1718, entered on the Christian ministry. He settled with a small congregation in the Mendip Hills, publishing his *Essay on Fundamentals*, which brought him into notice; he became a Baptist, and removed to Trowbridge,

whence he came to London. Here he succeeded Dr. John Gale in the *General Baptist Congregation, Barbican*. This situation he held *twenty* years, and carried on an evening lecture at the Old Jewry with a popularity unparalleled among the Dissenters. Here Pope heard him with admiration; and writes,

Let modest *Foster*, if he will, excell  
Ten metropolitans in preaching well!

In 1731 he published his *Reply to Christianity as old as the Creation*, a most able work, which even his antagonist spoke of with respect. He disputed with Dr. Stebbing, concerning *Heresy*, with consummate ability. He now succeeded Dr. Hunt, and attended the amiable but unfortunate Earl of Kilmarnock on the scaffold, Tower Hill, 1746, which so shocked him that he never recovered it. He died peaceful and happy, 1753, in the fifty-seventh year of his age! He says somewhere, "I always had, I bless God, ever since I began to understand or think to any purpose, large and generous principles; and there was never any thing, either in my temper or education, which might incline to narrowness and bigotry; and I am heartily glad of this opportunity of making this public serious profession, that I value those, who are of different persuasions from me, more than those who agree with me in sentiment, if they are more serious, sober, and charitable!" His works are *Four Volumes* of SERMONS, and also DISCOURSES ON NATURAL REVEALED RELIGION. He was a man of great

talents, unquestionable benevolence, and unsullied integrity; he would have proved an ornament to any denomination of the Christian world.

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73.

BENJAMIN GROSVENOR, D. D.

DIED 1758.

BIGOTS there may be, and have been of all persuasions; but an implacable, irreconcilable, cruel Christian, is of the same figure of speech as a godly adulterer, a religious drunkard, or a devout murderer. A religion that inspires cruelty and revenge; that is so far from forgiving injuries, that it multiplies them upon such as desire to injure nobody; that can allow its votaries to contrive, as near as possible, the misery of poor people in this world, or their damnation in the next; as they do, undeniably, who first tempt a poor creature to shipwreck his conscience, and strain upon him for not doing it; first tempt a man to be a hypocrite, and next punish him for not being so: I say a religion of this complexion needs no stronger confutation, nor can be better proved to be none of *his*, than to be compared with the temper and spirit, with the carriage and commission of *the lovely Jesus*. For, O Lord! where didst thou ever put fire and sword, prisons, halters, and gibbets, into thy commission? Or what was ever seen in *thee*, that could look like approving

of any such kind of methods? Hast thou ever said to thine apostles, go—*preach the gospel, beginning at Jerusalem*; and they that will not believe, as you bid them, plunder, imprison, and starve them? Didst thou ever give thine apostles such powers? Are men to be *forced* by pain into the belief that this JESUS was the most merciful being, that his religion was the kindest thing in the world, and that his ministers are all sons of benignity and peace; and if they will not believe it, to call for the gaoler and the rack to prove it? Such a commission would rather be supposed to come from *Apollyon* the destroyer, than from *Jesus* the Saviour of mankind—who came into the world not to destroy men's lives, but to save: to make the lamb and the wolf feed together—that there might be no more destroying nor hurting, in all thy holy mountain!

JESUS! with what a mind and frame of soul didst thou leave this world and go up to heaven! And art thou still the same? Has the highest place in heaven only enlarged thy power of doing good according to the established economy and order of grace? And is that grace still as *free*, as *full*, as *extensive*, as sufficient, as when first offered to *Jerusalem*? Then I am thy captive, for who can hold out against all this? Who can deny any thing to it? Hear me but in the following prayer—that some portion of the same spirit that renders thee so lovely, may descend upon me, and then I am sure to be beloved by thee; for if this be thy carriage towards thine enemies, what is thy heart towards them that

love thee as their own souls? Let, therefore, all those passions and affections, that held the apostles in ecstasy of attention, when they beheld at parting the sweet majesty of thy humble grandeur; when they beheld the marks of thy late sufferings, and of present authority, *of all power in heaven and earth.* and of BROTHERLY LOVE, at once seated in thy divine aspect; when they beheld the heavens opening, their Lord ascending, and followed thee with eyes drowned in love, and stretching with curious wonder into the celestial presence; let the *same* passions and affections so possess my soul, and devote me to thyself and service, that I may never give over looking upwards in expectation—till I shall behold thee, IN LIKE MANNER, COMING THE SECOND TIME, WITHOUT SIN, UNTO SALVATION! AMEN.

*The Temper of Jesus.*

BENJAMIN GROSVENOR was born, 1675, in London. In 1693 he was put under the tuition of the Rev. Mr. Jollie of Attercliffe, Yorkshire. Leaving it, he settled in London, and perfected himself in the Hebrew language. In 1699 he became assistant to the Rev. Mr. Oldfield in Southwark, and engaged in a lecture at the Old Jewry. He, 1704, succeeded the Rev. Mr. Slater, Crosby Square, who, in his last administration of the sacrament, thus expressed himself: “I charge you, before God, that you prepare to meet me at *the day of judgment* as my *crown* and my *joy*, that none of you be found wanting to meet me there at the right



hand of God!" In 1710 he became lecturer at Salter's Hall, which added much to his reputation. He resigned the pastoral office in 1749, and died, after a severe indisposition, which he bore with resignation, 1758, in the eighty-third year of his age. The Rev. John Barker, the friend of *Doddridge*, and a popular preacher at Salter's Hall, delivered his funeral sermon. Like too many other good men, he was tried by the disobedience of children, which he bore with exemplary piety. He published several excellent sermons; but his principal publications were an *Essay on Health*, scarce and valuable; and his *MOURNER*, an incomparable little piece, which is read and admired even to the present day. As a preacher his voice was sweet, though, owing to a surgical operation, there was an impediment in his delivery. His writings are original and impressive; they are full of devotional turns, uncommon remarks, and indicate a deep acquaintance with history. He was enlightened and candid, having drank deep into the spirit of Christianity.

74.

JOHN TAYLOR, D.D.

NORWICH.—DIED 1761.

To what purpose is our boasted liberty, if we dare not use it? To what purpose do we enjoy the light, if we may not open our eyes to it? To what

purpose is the word of God, if we must not seek for its *real* and *genuine* sense, but must be tied to the dictates and sentiments of any divines that have been, or now are? How can we, without the grossest inconsistency, pray in our public assemblies, *that the reformation may be carried on to still greater degrees of perfection*, if in our practice we defeat the very blessing we desire? What advantage hath the Dissenter, if not to reform without the formalities and delays of human laws and edicts, whatever shall be discovered to be at any time, or in any respect, wrong in his scheme? Why doth he reject human impositions in one way, if he tamely submits to them in another? Our forefathers rejected what they thought was of human invention, and what we find to be so, that escaped them, we, upon their principles, are to reject; otherwise we only exchange one kind of bondage for another, and while we refuse establishments by law, we shall come under the no less grievous establishments of custom. And if this spirit is let loose among us, what ravages will it make in congregations? What fires will it kindle? What animosities, contentions, and divisions will it make? How will it lay waste peace and love, and brotherly kindness, the grand virtues of the gospel; go on to spread deism, and make Christianity, through the false principles and inhuman practices of Christians, the scorn and detestation of the world? Thus the very men who profess great zeal for reviving the power of religion will be found the greatest obstructors of it. How

different from this, how amiable, happy, and honourable, is the spirit of the gospel—peace, love, meekness, gentleness, goodness, mutual forbearance, candid allowance for infirmity and mistake; an honest endeavour to promote knowledge, impartial study, and search of the scriptures—free communication, and ready admittance of what is found in them! These are the virtues which make us truly Christians; thus we shall grow up in Christ into all things; thus our hearts, and in time our heads too, will be united, as far as the present state of things will admit; thus religion will flourish, and shine with a charming lustre in the eyes of the world!

—And when, O! when will the glorious day shine upon our world; when meekness, forbearance, charity, and brotherly kindness, shall flourish among Christians? when, setting aside all party-schemes and odious distinctions, all selfish views, all worldly emoluments, all pride and bigotry, all prejudice and prepossession, all envy, wrath, and bitterness, we shall receive one another upon the true scriptural terms of Christian communion; that with one heart and with one mouth, we may all glorify the God and Father of our Lord Jesus Christ? When shall we see the error and mischief of that detestable principle, *that difference of judgment in finding out the true sense of the scripture, strips a man of his Christian character, and giveth us a right to abuse him?* When will the happy state of things be created, wherein the witnesses of our Lord Jesus Christ, who honestly endeavour to vindicate the truth as it

is in him, shall no longer *prophesy, clothed in sackcloth*, under the heavy burden of unrighteous censure and insult? Come, Lord Jesus, come quickly!

*Defence of the Rights of Christians.*

JOHN TAYLOR was born, 1694, at Lancaster, receiving his education at Whitehaven—settling at the chapel of Kirkstead, in Lincolnshire, a very obscure station, with little employ: here, for *eighteen years*, he studied hard, and acquired a large stock of information. He, in 1733, removed to Norwich, and in 1757 to Warrington as divinity tutor of the academy. Here, owing to some disquiet and unpleasantness, his health became indifferent, and he died suddenly, 1761, in the sixty-sixth year of his age. He was a man of an excellent understanding, extensive attainments, and genuine piety; he was the first and most successful oppugner of Calvinistic divinity. His works are numerous, well known, and admired. He published on *Original Sin*; on *The Epistle to the Romans*; *The Scripture Doctrine of Atonement*, &c.; but his great work was an HEBREW CONCORDANCE, in two folio volumes, a durable monument of his erudition, zeal, and industry. After his death, his son published his *Scheme of Scripture Divinity*, which Bishop Watson, with an high encomium, has put at the head of his valuable *Collection of Theological Tracts*. Dr. Taylor excelled as a preacher as well as writer; indeed, he was a distinguished ornament of the Christian world.

75.

JAMES DUCHAL, D.D.

DUBLIN.—DIED 1761.

As our blessed Lord instructs his disciples to exercise good will to all, and to love even their enemies, and approves and encourages the more private social affections, of which near relations and intimate friends are the objects, so in the New Testament there is much more notice taken of a *new relation*, of which he was the author, namely, the relation in which his disciples stand to one another, as the members of his family, as the subjects of his kingdom, as joined together in one spirit in the same business, and in serving the same purposes of life; which new relation furnished an additional argument for the exercise of charity; and there is not any thing more earnestly recommended by our SAVIOUR, than that *they should love one another, as his disciples!* He would have them peculiarly distinguished by *mutual love*. He insisteth upon it, as *his command* to them, his *new commandment*, which he esteemed to be of the utmost importance, and he sets before them his love to them, as a pattern he would have them to follow. “*This is my commandment, that ye love one another, as I have loved you.*” —“Greater love hath no man than this, that a man lay down his life for his friend.” In conforming themselves to this pattern, love must be perfected in them. And his disciples, in declaring

the duties of Christians, do likewise *very earnestly* recommend *charity*: indeed there is nothing so much inculcated, especially by the apostles *Paul* and *John*, whose writings are full of it. *Sermons.*

**JAMES DUCHAL** was born, 1697, at Antrim, in the north of Ireland; he was educated by his friend, the celebrated *Abernethy*, to whom he was indebted for intellectual and moral improvement; he finished at the University of Glasgow. He soon entered on the ministry, and settled at Cambridge; here he remained ten years making a great progress in learning: indeed he, at this period, laid the basis of his future reputation. He now, 1728, published three valuable sermons, entitled *The Practice of Religion recommended*. In 1730 he succeeded his friend *Abernethy* at Antrim, and in 1740 succeeded him at Dublin. He, in 1752, published an excellent collection of discourses, entitled *Presumptive Arguments for the Truth and divine Authority of the Christian Religion*. In the latter part of life he devoted his attention to the study of the Hebrew language, with the view of confuting *Hutchinson* and his followers. He died, 1761, after an illness of some length, deeply regretted. Three volumes of his *Sermons* were printed after his decease, which are worthy of his reputation. He was liberal in his religious sentiments, and the friend of free inquiry. He excelled in the composition of sermons, which well illustrated the doctrines and the duties of Christianity.

76.

JOHN MASON, A. M.

CHESHUNT. — DIED 1763.

THIS day I read an author whose sentiments were very different from mine, and who expressed himself with much warmth and confidence. It excited my spleen I own, and I immediately passed a severe censure upon him; so that had he been present, and talked in the same strain, my ruffled temper would have prompted me to use harsh and violent language, which might have occasioned a very *un-christian* contention. But now I recollect, that though the author might be mistaken in these sentiments, as I still believe he was, yet by his particular circumstances in life, and the method of his education, he has been strongly led into that way of thinking; so that his prejudice is pardonable, but *my uncharitableness is not*; especially considering, that in many respects he has the ascendant of me. This proceedeth from *uncharitableness*, which is one fault of my temper I have to watch against, and which I never before was sensible of, as I am now upon this recollection. Learn more *moderation*, and make more allowances for the mistaken opinions of others for the future. Be as *charitable* to others, who differ from you, as you desire they should be to you, who *differ as much* from them. For it *may*

be—you cannot be more assured of being in the right than they are!

*Treatise on Self-Knowledge.* ,

JOHN MASON was born, 1706, at Dunmow, Essex; he was educated under the Rev. John Jennings at Kibworth, and afterwards of Hinckley; he was settled as a private tutor near Hatfield. In 1730, having entered the ministry, he became pastor of a church at Dorking, Surry. Here he continued highly esteemed for his diligent fidelity for *seventeen* years. In 1745 came out his master publication, *Self-Knowledge*, deemed one of the most useful pieces in the English language; it has been admired, and circulated by Dissenters and members of the established church. In 1746 he removed to Cheshunt, Hertfordshire, where he passed the remainder of his days. In 1751 he sent out his largest work, in four octavo volumes, entitled *The Lord Day's Evening Entertainment*, a body of practical divinity. In 1755 he published his *Student and Pastor*; and, in 1761, his *Christian Morals*, two volumes of excellent discourses; nor must be forgotten his admirable *Essay on Elocution*, used even in the University of Oxford. This piece was followed by an *Essay on the Power of Numbers and the Principles of Harmony in Poetical Composition*, as well as *An Essay on the Power and Harmony of Prosaic Numbers*. In 1763, this good man died, in the fifty-eighth year of his age. He was a sensible, benevolent, pious man, teaching *honestly*, as every



individual ought to do his own sentiments, without any illiberal censure of others. He detested bigotry, whilst his heart was dilated with the expansive spirit of the New Testament.

### GEORGE BENSON, D.D.

DIED 1763.

WE ought to content ourselves with being *Christians*, and not list ourselves into a *party*, and glory in the name of particular *heads* and *leaders*. *One alone is our master*, our head, and our Lord—*Jesus Christ*; and we should glory in *his name* only—we should take our *religion* from his word, and make that the *sole standard*. Then should we bring about the most glorious reformation indeed! not by burning *heretics* (that is, persons who differ from us no more than we differ from them), not by hunting down those whom we cannot convince, but by the force of evidence and in the spirit of love and meekness; by kind treatment, invincible arguments, and inoffensive, holy, and exemplary lives. Then would the glorious spirit of *liberty* and *charity* flow in every vein, and beat in every pulse—the most godlike benevolence warm every heart, and influence every action. Then would *the salvation of God be nigh unto them that fear him, and glory dwell in our land! Mercy and truth would meet together: righteousness*

*and peace embrace each other! Truth would spring out of the earth, and righteousness look down from heaven!*

This is a reformation devoutly to be wished for by every humane and virtuous man. *A spectacle which God might look down upon with pleasure!* A reformation which would bring glory to God on high, peace on earth, and the most extensive benevolence among men! God grant that it may be effected and take place speedily—not only in our happy island, but over the face of the whole globe! And may every creature in heaven and on earth, with one unanimous applauding voice, say, *even so—Amen.*

*A Defence of the Account of Servetus.*

GEORGE BENSON was born, 1699, at Salkeld, in Cumberland; he was early devoted to the ministry, and after his preparatory studies went to the University of Glasgow. He became pastor for seven years at Abingdon, Berks, by the recommendation of Dr. Calamy. He here published his *Defence of the Reasonableness of Prayer*. In 1729 he quitted Abingdon for Southwark, and published *Paraphrases* on most of the *Epistles of the New Testament*, in imitation of Locke, which gained him much reputation. His character of St. Paul forms the basis of Lord Lyttleton's famous treatise on the subject against infidelity; but his grand work is *The History of the first planting of the Christian Religion*, in three quarto volumes, full of instruction and entertainment. In 1740 he succeeded Dr. Harris at Crutch-

ed Friars, having for years been the assistant of the celebrated Lardner. Here he published the *Seven Catholic Epistles*, and a *Volume of miscellaneous Sermons*. He died, 1762, in the sixty-third year of his age. His posthumous writings were edited by Dr. Amory, in a quarto volume, consisting of a *Life of Christ*, and *Theological Essays*. Michaelis translated his works into the Latin language. He was a studious and diligent writer, addicted to free inquiry; he was very liberal, and lived on terms of intimacy not only with the leading ministers among the Dissenters, but with several prelates and members of the established church: his name will be gratefully remembered by posterity.

78.

JOHN LELAND, D. D.

DUBLIN.—DIED 1766.

**AFTER** all the clamour that has been raised about differences among Christians, as to the sense of scripture, there are many things of great importance, about which there hath been, in all ages, a very general agreement among professed Christians. They are agreed, that there is one God who made heaven and earth, and all things which are therein: that he preserveth all things by the word of his power, and governeth all things by his providence: that he is infinitely powerful, wise, and good, and

is to be loved, feared, adored, and obeyed above all: that as there is one God, so there is one Mediator between God and man, *Jesus Christ the righteous*, whom he, in his infinite love and mercy, sent into the world to save and redeem us: that he came to instruct us by his doctrine, and bring a clear revelation of the divine will, and to set before us a bright and most perfect example for our imitation: that he submitted to the most grievous sufferings, and to death itself, for our sakes, that he might obtain eternal redemption for us: that he rose again from the dead and ascended into heaven, and is now crowned with glory and honour, and ever liveth to make intercession for us: that through him, and in his name, we are to offer up our prayers, and hope for the acceptance of our persons and services, and for gracious assistance in the performance of our duty: that in him there is a new covenant established and published to the world, in which there is a free and universal offer of pardon and mercy to all the truly penitent, and a most express promise of eternal life, as the reward of our sincere, though imperfect obedience: that it is not enough to have a bare speculative faith, but we must be formed into a holy and godlike temper; and in order to be prepared for that future happiness, must *live soberly, righteously, and godly in this present world*: that there shall be a resurrection both of the just and the unjust, and a future judgment; when Christ shall judge the world in the Father's name, and give to every man according to his deeds: that the wick-

ed shall be doomed to the most grievous punishments, and the righteous shall be unspeakably happy to all eternity.

May God awaken the *true genuine spirit* of Christianity, which suffers very much from the looseness and libertinism of some, and from the too great narrowness of others!

*View of the Deistical Writers, and Letter to Doddridge.*

JOHN LELAND was born, 1691, at Wigan, Lancashire: when very young the small-pox deprived him of his understanding and memory; he, however, recovered them with greater vigour, and distinguished himself by his love of learning. Having devoted himself to the ministry, he, in 1716, was settled joint pastor with the Rev. Mr. Weld in Dublin. In 1733 he published his *Answer to Christianity as old as the Creation*, which showed his learning and sagacity. In 1737 he printed another valuable work, *The divine Authority of the Old and New Testament asserted*. In 1742 came out his able *Reply to Christianity not founded in Argument*. In 1753 appeared his excellent *Remarks on Lord Bolingbroke's Letters on the Study and Use of History*; but his principal work is his *View of the principal deistical Writers*, of inestimable utility to the Christian world. Dr. William Brown, the present Principal of Marischal College, Aberdeen, printed an improved edition of this work, with augmentations, which rendered it still more valuable to the religious com-

munity. He also published *The Advantage and Necessity of the Christian Revelation*, which closed his labours. He died of inflammation of the lungs, 1766, in the seventy-fifth year of his age. Four volumes of judicious *Discourses* were given to the world after his decease. He was called a *walking library*! With his extensive learning and indefatigable application were combined good sense, benevolence, and rational piety.

79.

SAMUEL CHANDLER, D.D. F.R.S. \*

DIED 1766.

*CHARITY* is truly *the end of the commandment*, as it is the great intention of all the precepts of righteousness to promote it, and as there can be no defect in, or deviation from, any social duties, or moral duties, where *charity* forms the temper and influences the conduct. It never deigns to dwell but where it finds, or creates a *pure heart*; it is the perpetual companion of a *good conscience*, makes its voice soft and pleasing, and fills it with satisfactions celestial in their nature, and which are preparative for, and the earriest of, joys fully complete, uninterrupted, and eternal.

Remember, Christian, *God is love, and he that dwells in love dwells in God, and God in him*, and thus bears his image in the most amiable and at-

tractive perfection of his nature. It is one great intention of the *Christian* command, *peace on earth*, and to promote *good-will* amongst men, and hereby to advance the welfare and happiness of society; the love of God and our neighbour, prevailing in all its genuine fruits and effects, will effectually remove every cause of public discord, uncharitableness, and misery, unite men to God, and cement them together in their endeavours to promote the happiness of each other, and the public safety and prosperity. Is it the end of the *Christian* commandment to prepare men for, and secure them the possession of *eternal life and blessedness*? What ingredient can he want to self-enjoyment, and the happiness of the present state, in whose breast *benevolence* and *fervent affection* dwell? How well prepared is he who loves God for the heavenly felicity which arises from the perfection and perpetuity of this love? How fit for the enjoyment of the best of beings, who himself resembles him in goodness? How ripe for the society of those friendly beings, the angels of God and the perfected saints of Christ, whose heart is purified from all malevolent dispositions, fitted for the services and pleasures of friendship, and prepared for all those sacred and exalted satisfactions, that must be enjoyed in that happy world, where eternal harmony reigns amongst all the blessed inhabitants, where the foul spirit of *jealousy*, *discontent*, and *envy*, never enters to defile or trouble, where all hearts are inflamed with the love of God, united by *fervent affection* to each other, each is

happy in himself, and continually heightening his own happiness by promoting that of others, and *the love of God* to all is the eternal source from whence they derive joys unspeakable and full of glory! Cherish, therefore, this godlike temper; as you increase in it, you will grow more meet for the happiness of heaven. That blessed world will at last receive you, and *the God of love* will complete and perpetuate your felicity.

*Sermon on the Importance of Charity.*

SAMUEL CHANDLER was born, 1693, at Hungerford, Berkshire. Distinguished for an early love of learning, he was placed under the learned Samuel Jones at Tewksbury, where he had, for fellow-pupils, *Butler*, author of the *Analogy*, and *Secker*, Archbishop of Canterbury. He began his ministry at Peckham, but afterwards settled at the Old Jewry till his decease, in 1766, where he finished his course in the seventy-third year of his age, and was buried in Bunhill Fields; he was, altogether, the most able and learned dissenting minister of his day. During his illness he declared, "that, to secure the divine felicity promised by Christ was the principal and almost only thing that made life desirable; that, to attain this, he would gladly die, submitting himself entirely to God as to the time and manner of death, whose will was most righteous and good, and being persuaded all was well that ended well for ETERNITY!" He was for some time a bookseller, having lost his all in the *South-Sea Scheme*, the favourite but



iniquitous bubble of the day! He was a solid impressive preacher, a judicious and weighty writer, pleading ably the truth and excellence of Christianity. He wrote a masterly vindication of revealed religion, which was noticed by the prelates of the established church. His *Four Volumes of Sermons*, as well as his Paraphrase on the *Galatians*, *Ephesians*, and *Thessalonians*, published after his death, are worthy of his reputation; besides many pamphlets in his lifetime on the politics and literature of the times. He was an ornament of the dissenting denomination.

## 80.

## NATHANIEL LARDNER, D. D.

DIED 1768.

A BRANCH of moderation towards such as differ from us, is mildness and gentleness in all debates and arguments for the truth of our religion: which we find recommended in the writings of Christ's Apostles. Says St. Peter: *But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.* That direction seems to be addressed to Christians in general. St. Paul, speaking more especially of those who were in the ministerial office, says: *And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness in-*

*structing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth.* Whether it be any just ground of offence, that others differ from us or not; yet men are apt too often to take it amiss, that others differ from them, and yield not to the force of those arguments which convince and satisfy themselves. It is, therefore, a branch of mildness, and very laudable, to bear patiently with those who differ from us in point of religion, and calmly to propose our best arguments, and be willing to renew those methods of conviction, which hitherto have been ineffectual.

*Christians* have the most forcible arguments and inducements, and the best assistances of any men, for the practice of moderation, mildness, and equity. Forasmuch as they have had experience of the mercies of God and Christ Jesus in forgiving them, and showing toward them great mildness, tenderness, and equity. They have also been taught to love one another, and all men, so as no other men have been taught, and the principles of love will mightily dispose to mildness and gentleness, for *love suffereth long and is kind; is not easily provoked, is not puffed up; it beareth all things; believeth all things; hopeth all things; moreover, they know and expect the righteous judgment of God, who will render to every man according to his work.* We may reasonably conclude, that mildness, or moderation, or equity among *Christians*, will be to the honour of their religion, otherwise certainly the apostle had not di-

rected Christians to *let their moderation be known to all men*. Some might possibly be apt to think, that rigour, harshness, and severity, might be more useful than moderation and mildness. But since mildness towards men is not an approbation of any thing that is wrong, and men may be differently treated according to their different conduct, moderation, or mildness, will not be hurtful but advantageous.

And, indeed, we may be assured, that *moderation or mildness* is a great virtue; it being often commanded and enforced, under many other words, in the writings of the apostles. For *the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, and meekness*. And St. James says, *The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy*.

*Sermon on Christian Moderation.*

NATHANIEL LARDNER was born, 1684, at Hawk-hurst, Kent. He was educated under Dr. Oldfield; then went to Utrecht, and finished at Leyden. On his return, he became private tutor to the son of Lady Treby—travelled with him on the continent, but his pupil afterwards soon died; he, however, continued in her Ladyship's family till her decease. Being excessively deaf, he was never popular as a preacher; but at length became lecturer at Salters' Hall on *The Evidences of Christianity*. He, in 1727, published the first volume of his *Credibility of the Gospel History*, which was not finished till

many years afterwards. His *Supplement* obtained a place in *Bishop Watson's Theological Tracts*. Dr. Kippis, with an admirable *Memoir*, published his works in ELEVEN large octavo volumes,—a durable monument of the author's talents, learning, and piety! The first six comprise his *Credibility*; the seventh, eighth, and ninth his *Jewish and Heathen Testimonies*; the tenth his *Sermons*; and the last his *Tracts*. He died at an advanced age at Hawkhurst, the place of his nativity. A posthumous work, on the *Testimony of Heretics*, was printed by the Rev. Mr. Hogg of Exeter. His unpopularity as a preacher has been mentioned. He succeeded Dr. Harris at Crutched Friars; but it was not till the forty-fifth year of his age that he obtained this settlement. The name of LARDNER stands high amongst Dissenters, and with the established church. Even Gibbon compliments his candour, diligence, and accuracy. Priestly calls him *the prince of modern divines*! A monument is erected in the parish church of Hawkhurst, from which I transcribed the following inscription:—"NATHANIEL LARDNER, D.D., drew his first and latest breath at Hall House in this parish. Benevolent as a gentleman, indefatigable as a scholar, exemplary as a Christian minister wherever he resided, his usefulness was prolonged to his eighty-fifth year, when, having established the *Credibility* of the records of our common salvation without partiality and beyond reply, their promises became his eternal inheritance, July 8, 1768!" At the top is a representation of THE

NEW TESTAMENT, encircled by these words : “ *God said, let there be light, and there was light!* ” His tomb may be seen in Bunhill Fields.

## 81.

JOHN ASH, LL. D.

PERSHORE.—DIED 1779.

THE man who is actuated by a *truly humble and contrite spirit*, who sincerely desires to follow the *holy and humble example of the Son of God*, whether he were a Jew or a Gentile, whether he now acknowledge the Bishop of Rome or the Patriarch of Constantinople as the supreme head of the church ; whether he be a Papist or a Protestant, a disciple of John Calvin or a follower of Martin Luther, a member of the Church of England or of the Kirk of Scotland, or a dissenter from either or from both, making all reasonable allowances for the prejudices of education, in spite of all that *bigotry* may suggest to the contrary, in obedience to the law of charity and the law of God, we pronounce him a MAN of *true religion*, and cordially embrace him as a *real Christian*. But should he be wholly destitute of such a *truly humble and contrite spirit*, should he pay no regard to so *humble and so edifying an example*, be his character in other respects ever so fair, his profession ever so splendid, his zeal for a party in religion ever so warm and ever so properly di-

rected; should his creed be ever so orthodox, and the forms of his religion ever so unexceptionable—he is weighed in the balance, and found wanting—received, (it may be) caressed, applauded, canonized, nay even deified by men, *he* is rejected of God, and cannot enter the kingdom of heaven!

*Sentiments on Education.*

JOHN ASH was born about the year 1740; and from his early seriousness, as well as love of learning, devoted to the ministry. His education he received under Messrs. Hugh and Caleb Evans at the Baptist Academy, Bristol. With application he became a good scholar, especially in the department of grammar and philology: these were his favourite pursuits in subserviency to the study of theology. They are sometimes too much disunited. This worthy man knew their value, and soon distinguished himself in the literary world. Settled at Pershore in Worcestershire as pastor of a congregation, he was beloved and respected. He published a small, perspicuous *English Grammar*, for many years used in schools till superseded by Murray; and also a large octavo *English Dictionary*, a work of immense labour, which was well received: it is even now by many preferred to *Johnson's Abridgment*. He wrote a religious work, entitled *The Dialogues of Eumenes*, recommending religion to the rising generation; and also a pleasing *Treatise on Education*, in two volumes, furnishing the reader with the sentiments of the best authors on that interesting subject. Dr.

Ash died in 1779, much regretted by his family and flock. He was a very amiable man: those who knew him loved his memory.

## 82.

## JOB ORTON,

SHIREWSBURY.—DIED 1783.

SOME persons are warm and eager in defending and propagating their own sentiments on controversial points: they censure and condemn all who do not hold those, and call them by some hard and opprobrious names: nor do they always spare those of the same sentiments with themselves, if they are not equally zealous for them. They esteem all those to be pious and godly who are in their *own* way of thinking, though some of them trample upon common probity and fidelity, and discover much conceit, bitterness, and ill-temper; while they entertain an unfavourable opinion of all others, be their characters ever so unblameable, and their lives useful.

Consider how *zealous* many good men are for little things, for *important nothings*. It may truly be said of some objects of their zeal, that they are *not* the things of Christ—of others, that they are *the least* of his things—of little value and weight in his religion. What zeal do they show for particular phrases, forms, and ceremonies, for human standards and

traditions, and for party distinctions! What zeal for doctrines confessedly mysterious and unintelligible, and about which wise and good men in every age have differed; and which, therefore, undoubtedly are not essential to religion and salvation! What zeal and pains to be at the head of a party or considerable in it; or to make proselytes to it! While there hath been very little zeal for the *indisputables*, for holiness and usefulness of life, and conformity to the rules of the gospel. How violent, fiery, and bitter, hath the former zeal been; and what dreadful effects hath it produced in the church! But how little is seen of that *wisdom which is from above, which is pure, peaceable, gentle, full of mercy and good fruits, without partiality, and without hypocrisy.*

*Discourses on Zeal.*

JOB ORTON was born, 1717, at Shrewsbury. Having been educated at the grammar school of his native town, he was put under the care of Dr. Owen of Warrington. He then went to Dr. Doddridge's academy, Northampton, where, having finished his studies, he became assistant in that excellent seminary. In 1741, two years after only, he removed and settled with a congregation at Shrewsbury. On the decease of Dr. Doddridge, he was invited to succeed him, but declined. He refused also an invitation to London, a place he never saw, though he came so near it as St. Alban's to preach a charity sermon! He laboured for some years at Shrewsbury with assiduity, but grievously afflicted with ner-



vous complaints; he, in 1765, altogether gave up the ministry. He retired to Kidderminster, where I have been shown his habitation, near the church-yard, where he died, 1783, in the sixty-sixth year of his age. Never has there been a more steady advocate of virtue, nor a more judicious friend to piety. His useful publications are, *Discourses on Eternity, on Zeal, and on Public Worship; Meditations on the Sacrament*, and some *Volumes of Sermons*. His *Life of Doddridge* is a masterpiece of biography, which should be in the possession of every candidate for the ministry. In 1790, the Rev. Robert Gentleman of Kidderminster published his posthumous work—*An Exposition of the Old Testament*, in 6 volumes, octavo, a work of labour and merit: a new edition, with his *Life*, by Kippis, has just appeared to the gratification of all the friends of true religion.

## 83.

## PHILIP FURNEAUX, D. D.

CLAPHAM.—DIED 1783.

REMEMBER that you not only *set out*, but *proceed* in the name of *Jesus*. For you receive not your commission from Socrates, or Plato, or Cicero, or Seneca; from Luther or Calvin, Arminius or Baxter, or from any other great men, ancient or modern, (through an excessive and injudicious regard to whose reputation or authority, the *Christian church*

hath been unhappily rent into a thousand different contending parties) but solely from *Jesus Christ*. Take heed, therefore, that you preach him the only Lord, and yourselves servants of the churches for his sake.

When various factions arose amongst the Corinthians, and one boasted, *I am of Paul*; another, *I of Cephas or Peter*, and *I of Christ*; the apostle put to them these pertinent and poignant interrogatories, *Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?* It should, therefore, sirs, be your principal care to keep your eye on your commission, and on your Master, and to direct men's regard to him, as the only head in his church, as the only sovereign in his kingdom, as well as our only Saviour and guide to heaven. Set on foot and promote no private or party schemes; no interest of your own or others in derogation of, much less in opposition to his. Let it be your constant aim and ambition to render men loyal and faithful subjects to that *King whom God hath set on his holy hill of Zion*. Maintain and cultivate peace, charity, and unity, with all those who love our Lord *Jesus Christ in sincerity*, however they may differ from one another, or from you in religious opinions or modes of worship. *Meekness and humility* are the peculiar ornaments of a *Christian*, especially of a minister, as nothing can be more indecent in him than haughtiness and pride. Put on, therefore, as the elect of God, holy and beloved, meekness, long-suffering, and humbleness of mind, as well as lowliness

*of mercies and kindness ; and, above all, put on Charity, which is the bond of perfection.*

*Charge to Ministers at Bridport &c*

PHILIP FURNEAUX was born, 1742, at Totness, Devonshire ; he was educated by Dr. Jennings, whose *Lectures on Jewish Antiquities* he afterwards gave to the world. Finishing his studies, he became assistant to the Rev. Henry Read at St. Thomas's Chapel, Southwark : here he continued three years, when he removed to Clapham. For many years he was associated with Dr. Prior in the Lord Day's Evening Lecture, Salters' Hall, where he preached to a full and attentive auditory. His delivery, though not exactly accordant with the rules of elocution, commanded the ear and the heart. After having supported a public character with reputation for upwards of *thirty* years, he was laid aside by a violent and incurable insanity!! His talents and attainments were of a superior order, but his memory wonderful. When the cause of the Dissenters against the corporation of London, on their exemption from serving the office of sheriff was brought into the House of Lords, he carried away and committed to paper the long and admirable speech of Lord Mansfield! This brought him acquainted with his Lordship, who ever after highly esteemed him, even contributing to the subscription by which he was supported in a private madhouse the remainder of his days. Dr. Furneaux published several excellent *single sermons* and *pamphlets*, especially his

masterly *Letters to Blackstone* on his Exposition of the Act of Toleration. He, as one of Coward's trustees, was a zealous friend to the academy originally under Doddridge, and now at *Wymondley*, suggesting many liberal improvements. His tomb may be seen in Bunhill Fields.

84.

RICHARD PRICE, D. D. F. R. S.

DIED 1791.

It has been said, that if *Christianity* came from God, it would have been taught the world with such clearness and precision, as not to leave room for doubts and disputes. It is wonderful to me, that any person can mention *this* who believes the doctrines of natural religion, or who has read the defences of Christianity. Has the Author of nature given us reason in this manner, or even the information we derive from our senses? Is it possible, while we continue such creatures as we are, that any instruction should be so clear as to preclude disputes? Supposing the Deity to grant us supernatural light, are we judges what degree of it he ought to give, or in what particular manner it ought to be communicated?

The animosities, persecutions, and bloodshed, which the Christian religion has occasioned, have been urged as objections to it. This, likewise, cer-

tainly should not be mentioned till it can be shown, that there is one benefit or blessing enjoyed by mankind, which has not been the occasion of evils. How easy would it be to reckon up many dreadful calamities, which owe their existence to knowledge, to liberty, to natural religion, and to civil government? How obvious is it, that what is in its nature most useful and excellent, will for this very reason become most hurtful and pernicious when misapplied or abused? Christianity forbids every evil work. Its spirit is the spirit of forbearance, meekness, and benevolence. Were it to prevail in its genuine purity, and be universally practised, peace and joy would reign ever more! Uncharitableness, priestcraft, contention, and persecution, are evils which have taken place among its professors, in direct opposition to its scope and design. Is it not then hard, that it should be made responsible for these? Has it not a right to be judged by its genius and tendencies, rather than by any mischief, which blindness and bigotry, and the love of domination have done in the Christian church? For my own part, when I contemplate the horrid scenes which ecclesiastical history presents to our view, instead of feeling disgust with Christianity, I am struck with the divine foresight discovered by its Founder, when he said, *I am not come to send peace on earth, but a sword*; and led to a firmer faith, arising from a reflection on the warning given in the scriptures, that an apostacy would come, and a savage power appear, which would defile God's sanctuary, tram-

ple on truth and liberty, and make itself drunk with the blood of saints and martyrs !     *Dissertations.*

RICHARD PRICE was born at Tŷnton, Glamorganshire, 1723, educated at Neath, and afterwards removed to the Rev. Mr. Eames's academy in London. His father, a rigid Calvinist, finding his son one day reading *Dr. Clark's Sermons*, flung them into the fire ! On finishing at the academy, he became domestic chaplain to Mr. Streatfield, Stoke Newington, assisting Dr. Chandler and other ministers in the vicinity of London. In 1757 he settled at Hackney, and next year resided at Newington Green. He now published his profound *Review of the Questions and Difficulties of Morals*. In 1767 came out his admirable *Dissertations on Providence, Prayer, a future State, and Miracles*. In 1770 he was chosen to the Gravel-Pit Meeting, Hackney, and the next year printed his masterly tract on *Reversionary Payments*. In 1776 he gave to the public his *Observations on Civil Liberty*, with reference to the American war, for which, in a gold box, he received the freedom of the City of London. In 1778, he carried on a controversy with Priestley on *Materialism and Necessity*, conducted with candour and ability. In 1786 appeared an incomparable *Volume of Sermons on the Christian Doctrine*. Here he justly maintains that CHRISTIANS of all parties, however they may censure one another, or whatever opposition may seem to be in their opinions, are agreed in all that is *essential* to :

Christianity! But his celebrated discourse on *The Love of our Country*, 1789, drew on him the indignation of Burke in his *Reflections on the French Revolution*, which he repelled with a manly integrity. He died, 1791, in the sixty-eighth year of his age. An immense number of distinguished public characters attended his interment in Bunhill Fields. Mrs. Chapone portrayed his character, under the feigned name of *Simplicius*, with a beautiful accuracy. He was, indeed, one of the greatest and best men that ever lived.

## 85.

## ROBERT ROBINSON,

CAMBRIDGE. — DIED 1791.

WHY do you not persecute, at least, with the tongue, those monstrous *Unitarians*? Because I have no warrant from Christ to do so; nor the least inclination to forge one. This is well enough: but why do you praise them in every company? Because a mistaken man may merit praise for that very industry which hath led him into an error; and for that integrity which makes him, against his interest, support it. But what occasion is there to keep company with them, and to maintain an intimacy with them? Because on every other article they edify me, and on this we *agree to differ*. In the possession of this truth, I think I have the advantage of them. In regard to many others, I am not worthy

to speak to them; I glory in being their disciple. In what light then do you consider a sincere man, who denies our Lord's divinity? In the light of a mistaken brother; in every other attitude an object of esteem, and in that of denying the divinity of my Lord, an object of my tenderest compassion. All this argues great coldness to your Lord! I would rather be frozen into a formalist, than inflamed with the fire of hell; in the first case, I should be a harmless statue; in the last, a destroyer, like the devil.

Which of the ten commandments does a man break by following his own convictions in religion? Suppose the worst, that he is in an error; yet *his error remaineth with himself*. Is any of us less wise, less just, or less safe, because another does that for himself which we every day do for ourselves? Our safety is not endangered by his taking the liberty to think for himself: it is we who endanger his safety by taking the liberty to think for him. In such a case we should be less wise and less just than we ought to be; as he would be if he allowed us to run our liberty into such licentiousness. How is it that men, *Christian men* too, can see one another's sicknesses, and hear of one another's misfortunes, without any emotions of anger, and with all the feelings of humanity and pity that *Christians* ought to have for one another; and that they cannot bear to hear a conscientious man avow sentiments different from their own without a red resentment, that like a hot thunderbolt hisses and wounds, and



kills where it falls? No; it is not justice, it is not prudence, it is not humanity, it is not benevolence, it is not zeal for these dispositions; it seems as if it were the explosion of an infected heart, where the milk of human kindness never flowed. If such emotions can proceed from *Christians*, we must suppose what we are loth to think; that is, that some *Christians* are in some unhappy moments divested of all the principles of their holy religion, and actuated by the dispositions of the most ignorant and cruel of mankind. But, say they, though we receive no injury, yet God is dishonoured. Ah! is God dishonoured? Imitate his conduct, then; does he thunder, does he lighten, does he afflict this poor man? Behold his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies always open before him, his throne of mercy is ever accessible to him; and will you, rash *Christian*, will you mark him out for vengeance? I repeat it again, imitate your heavenly Father; and, at least, suspend your anger till that day, when *the Lord will make manifest the counsels of men's hearts, and then shall every man have praise of God.*

*Plu for the Divinity of Christ, and Village Sermons.*

ROBERT ROBINSON was born, 1735, at Swaffham, Norfolk: educated at the grammar school of his native place, he made an early proficiency in classical attainments. His excellent mother, left a

widow with a family, bound him apprentice to a hair-dresser in Crutched Friars, London. He now became a follower of Whitfield, Romaine, &c. in fact, a zealous methodist! With them he commenced preacher at Norwich; but leaving them, he, in 1761, settled with a Baptist church at Cambridge. His family increasing, he had recourse to farming, and other secular employments. He was engaged in preaching both at Cambridge, and in all the villages around it; he also studied hard, and acquired an immense stock of knowledge. He was highly esteemed by some of the heads, and many of the members of the University of Cambridge. In 1790 he went to preach a charity sermon at Birmingham, where he died suddenly in his bed, having reached the fifty-fourth year of his age. He had injured his health by excessive application, but expired just as he had wished, "quiet and alone!" As a PREACHER he was inimitable. His volume of *Village Sermons*, with *Morning Exercises* at the end of them, are unique: they are singular in their subjects, original in their illustrations, and practical in their tendency. Clamours were raised about his orthodoxy, but he had a *sound head* and a *sound heart* ever intent on promoting the best interest of his fellow-creatures. Altogether an extraordinary man, neither his talents nor his attainments were of a common description. He possessed an exquisite genius, a rich fancy, and a simple yet impressive eloquence. His two great works are his *History of Baptism* and his *Ecclesiastical Researches*, each a quarto volume. His mis-

cellaneous works, in *five* octavo volumes, were collected and published by Mr. Benjamin Flower, who has written a prefixed *Memoir* of him with fidelity. His admirable translation of *Saurin's Sermons*, with his masterly Prefaces, as well as his *History and Mystery of Good Friday*, are well known in the religious world. Never was there a more enlightened and ardent friend both of the civil and religious liberties of mankind.

## 86.

## CALEB EVANS, D. D.

BRISTOL.—DIED 1791.

IT has never been my custom, as you well know, to give hard names to those that differ from me, even on subjects of the highest importance; and you will not therefore expect any thing of this kind in the present publication. *The wrath of man will never work the righteousness of God*; and, I hope, I have learned to tremble at that word of my divine Master, *Who art thou that judgest another man's servant?* Railing accusations may be as easily applied to the support of error as of truth; and can only tend in either case to inflame, never to convince or persuade. We ought as sincerely and cheerfully to admire the virtues of those that may differ from us the most widely, as we would wish to detect and avoid their errors. But suffer me to

caution you against the opposite extreme, that of scepticism and indifference—a temper of mind, of all others, the most unpardonable, and the most pernicious. It is the highest insult we can offer to the God of truth, and has the most direct tendency to banish truth, and, with it, all true virtue and happiness out of the world. But amidst the clash of contending parties, and the jarring of such very discordant sentiments, as are propagated and zealously contended for in what is called the Christian world, in the present day, it becomes more necessary than ever for all that would be able to give a reason of the hope that is in them, with meekness and fear, uprightly and impartially to search the scriptures, and judge for themselves. Your faith will otherwise be of no use to you, it will stand in the wisdom of men; and not in the power of God. Then only can you receive the truth so as to derive any saving benefit from it, when you receive it, not as the word of men, but, as it is, in truth, the word of God, which also *worketh effectually in them that believe*. The truth will be of no avail to you if you are not *sanctified* by it, and made *real* Christians. And then only will you recommend it to others, to any good purpose, when it appears that you yourselves have been made by it truly humble, holy, heavenly-minded, useful, active, and benevolent, *abounding in every good word and work*, as those that are wisely persuaded *their labour shall not be in vain in the Lord*.

*Discourses on the Atonement.*

CALEB EVANS was born, 1738, at Bristol, of pious and respectable parents; his father, Hugh Evans, was settled there over a large and flourishing Baptist congregation. The son was trained up with the utmost care as to his learning, morals, and piety. He was, at length, sent to an academy under Dr. Walker, of Mile End, London, of distinguished reputation. Here he applied himself to his studies, and laid a solid basis for usefulness and respectability in his profession. His first engagement as minister was at Unicorn Yard in the Borough, and occasionally at Clapham; but he removed to Bristol to assist his *excellent father*, and was ordained his coadjutor 1767. Here he was most acceptable as a preacher, and also as tutor in the academy, training up young men for the ministry. In 1781, he, altogether, succeeded his father on his decease, both in the church and the academy, presiding over them with singular reputation. In August, 1791, a paralytic stroke terminated his useful and honourable career. He died at a small rural village, *Downend*, in the vicinity of Bristol. Here he built a neat chapel, which flourishes to the present day. In this chapel his much-respected widow, recently deceased, has placed an elegant mural MONUMENT, with the following just inscription:—" Sacred to the memory of the REV. CALEB EVANS, an exemplary Christian, an eloquent and eminently useful preacher, the faithful pastor of the Baptist church in Broad-~~wood~~, Bristol, and the accomplished president and tutor of the *Bristol Education Society*, which owed

its existence to his suggestion, and its prosperity (under God) to his talents and labours; HE finished his course, Aug. 9, 1791, in the fifty-fourth year of his age! His remains are interred in the burying-ground, near Red-Cross Street, Bristol, but his *surviving widow* chose to place this MEMORIAL of her lasting affection and esteem in the *village* to which he often retired, where he set forward and completed the erection of this chapel, and where he entered into Eternal rest!"

Immediately after his decease, a *medallion head* of white marble was placed in the *Museum* of the academy, indicative of the sense of his merits entertained by the EDUCATION SOCIETY. His publications are few—A *REPLY* to Dr. Priestley's *Appeal in Behalf* of the leading Doctrines of Christianity; a Collection of *Hymns*; a Tract on the *Atonement*; and *single Sermons* preached on various occasions. He conducted with spirit and success a controversy with the celebrated John Wesley, vindicating the resistance of the American colonies to Great Britain, for he was an enlightened and ardent friend of the liberties of mankind! The author of the *Sequel* is happy in availing himself of this opportunity of paying a tribute of regard to the merits of a *beloved and highly-respected relative*, to whom he stands indebted for his *education*, as well as for his introduction into the CHRISTIAN MINISTRY.

## 87.

## MICAIAH TOWGOOD,

EXETER.—DIED 1792.

THE foundation of all beauty, an ingenious author has observed, is *uniformity amidst variety*. That the great Founder of the Christian church hath, in this respect, formed it with admirable beauty, an attentive observer will evidently see. For amidst the infinite variety of gifts and endowments, of ranks and offices, of sentiments and opinions, which his wisdom permits, or his counsel ordains, a delightful union, or uniformity, is expressly established. All the differently-minded Christians are to be united in perfect charity; and, notwithstanding their diversity of sentiments and speculations, they are all to sit at one table, and to eat as of the same bread, and to drink as of the same sacramental cup, in token of their being fellow-members of the same household of faith, and of their unfeigned love to one another. As far, therefore, as we destroy this unity or communion, by causeless separations, or hinder it from taking place, so far we hurt the beauty and the glory of the church, which is called the spouse of Jesus Christ. Should not this consideration engage the various sects and parties amongst Christians, to heal the unhappy breach their separation have made, and to receive one another to the common table of their Lord? Shall the *one* body, the visible church

of Christ, setting up a table in opposition to others, fencing it round with the peculiarities of their sect, and suffering none to eat with them but those who comply with the same gestures and modes, and forms of thinking, or at least of speaking, with themselves? Is this that unity of spirit—that communion of saints—that mutual forbearance and fellowship with one another, which Christianity enjoins? No; but the glorious symmetry of that living temple, the body and church of Christ, is hereby grievously hurt; envyings, mutual jealousies, animosities, and party zeal, too naturally creep in, and sour and contract the mind. Infidels insult, Christianity is wounded in the house of its friends, and Charity, its *life*, runs out at the wounds!

*Catholic Christianity.*

MICAHAH TOWGOOD was born, 1700, at Axminster in Devonshire. His grandfather, Matthew Towgood, was ejected from the church by the Act of Uniformity. He thus speaks of his descent:—“I esteem it a greater honour to descend from one of these noble confessors than to have had a coronet or garter in the line of my ancestry; and I look forward with joy to the approaching happy day when that glorious list of heroes will shine with distinguished honours, and mount up to thrones of power, while their titled and enribbioned *persecutors* will sink into shame, and be glad to hide their faces in the deepest obscurity!” Educated by his father, he, in 1717, was placed under the Rev. Henry



Grove at Taunton for the Christian ministry. In 1722 he was ordained at Moreton Hampsted, and in 1737 he removed to Crediton; but, in 1749, he settled at Exeter, where he remained to the end of his life, discharging the duties of his station with exemplary fidelity. In 1782 he resigned, through the infirmities of age, after more than *sixty* years of service in the Christian sanctuary! He died in his ninety-second year, highly beloved and respected; indeed, he was denominated *The Apostle of the West of England!* He published on Infant Baptism, and other subjects; but his chief work was his *Dissenting Gentleman's Letters*, in answer to Mr. White, a clergyman of the church of England, of which there have been many editions, and which is deemed a standard work amongst Dissenters. His *Character of Charles the First* is a curious piece; but his *Tracts*, which are valuable, were collected into one volume, by Mr. Benjamin Flower, formerly of Cambridge. He was a pious, sensible, liberal divine, the distinguished friend of civil and religious liberty. His respected colleague, the Rev. James Manning, wrote his *Memoirs*, and has done justice to his memory.

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 88.

JOHN WICHE,

MAIDSTONE.—DIED 1794.

- It seems to be almost unavoidable, that *sects* or *heresies*, (if they may be called so) should be

amongst us. And yet these, with but a moderate degree of Christian knowledge and goodness, may be made to consist most harmoniously with that *unity*, amongst CHRISTIANS in general, which is most desirable and lovely; as manifesting, and as a means to preserve and cherish, the subjection they all owe to their one MASTER and LORD, CHRIST JESUS. For,

Were I so happy, as to live in a neighbourhood and country of those who agreed with me, in believing the GOSPEL, and in being determined to be governed by it; might I also be thought worthy, with my imperfect attainments, to be admitted a member in one of those particular societies; I should, doubtless, experience comforts, not to be felt by a *solitary* Christian, and greater than can be expressed by one who *enjoys* them. The love I bear towards all who love the Lord Jesus Christ in sincerity would *there* find particular *objects*, and *occasions*, for those exercises of it, which naturally improve and strengthen it: a peculiar degree of sympathy would, in all likelihood, subsist betwixt me and those who statedly concurred with me, in affectionately celebrating the divine Majesty and goodness; in recognising the humility and meekness, the patience and fortitude, the condescension, and suffering goodness, the faithfulness and wisdom, the power and glory of Christ; and in continued endeavours to persuade, excite, and encourage one another, by the example of the gracious Redeemer, by his doctrines, institutions and precepts, and by

all the motives of his GOSPEL, so to live in this world, as to adorn the holy doctrine we believe, to be filled with the peace and hope it inspires here, and be prepared for the everlasting happiness it promises hereafter. But such particular regard for one another, which we of the same society must needs be sensible to, could not, surely, lead us to imagine, that the character and privileges of *Christians* belonged <sup>n</sup>*only* to ourselves and those who agreed with us in sentiment, concerning the particular doctrines and institutions of Christ, or the form and order of those services which we think most proper to be observed in Christian assemblies. We should not esteem *ourselves* to be Christians, on account of the particular manner in which we understood this or that, or any particular doctrine, or precept, of Christ, and because our professions and practice were correspondent; but because we believe him to be, such as we understand the New Testament to represent him to us, *the Christ, the Son of God*, and because we truly desire, and endeavour, to know and do the will of God as declared by him. And as it cannot be but that all having the like faith in Christ, and disposition to learn of him and obey him, must be his approved disciples; so we, undoubtedly, should esteem all such to be our fellow-disciples and brethren in Christ Jesus, and use our utmost caution in those rules which we agree to observe in our society, lest by them any should be excluded from the privileges of it, whom Christ hath accepted. We should not content ourselves in say-

ing, with respect to such, that we are ready to receive them, if they will come to the communion of THE CHURCH in the way which Christ himself hath appointed. This would be arrogating to ourselves, and to those whose particular opinions and practice agree with ours, more than any of us, perhaps, would think it just, or reasonable, *expressly to assert or claim*. For what would the meaning most evidently implied in such a speech be, but this? *THE CHURCH of Christ includeth no more than those of our own party; and our interpretation of some particulars in the New Testament must determine the conditions upon which the communion of THE CHRISTIAN CHURCH shall be obtained.*

*Idea of a Christian Church.*

JOHN WICHE was born, 1718, at Taunton, of respectable parents, the family having been sufferers for their attachment to the unfortunate Duke of Monmouth in the cause of civil and religious liberty. Mr. W., destined to the Christian ministry, was educated under Dr. Rotherham in the north of England, his patron being the celebrated Dr. James Foster of eloquent memory. Having finished at the academy, he preached at Salisbury; and during the Rebellion, 1745, delivered there a spirited sermon, rousing his countrymen to the support of the Brunswick family. Quitting this place soon after, he thought of embracing some secular profession, but was invited to Maidstone, where he settled with a small though respectable general Baptist congregation.

gation. Here he continued beloved and respected for near half a century, dying, 1794, in the seventy-sixth year of his age. Employed in the tuition of the rising generation, he, to the last, pursued the even tenor of his way, thus approving himself a most useful member of the community. He was the intimate friend of LARDNER, and published his *Four Discourses* on the different Systems of Theology. His own only theological production was *An Idea of a Christian Church*, (published in 1760) replete with good sense and liberality; it displays a just sense of the importance of the right of private judgment, and indicates the enlarged spirit of the New Testament. Were all churches formed on his plan, it would conduce to the credit and peace of the religious world.

89.

SAMUEL STENNETT, D.D.

DIED 1795.

As we ought all to contend earnestly for the faith once delivered to the saints, so we are obliged, by the simplicity and sameness of that divine spirit and temper which hath been infused into our hearts, most sincerely and affectionately to love one another. If the laws of humanity constrain us to express a tender regard towards mankind in general, purely upon this principle, that they partake of the same nature with ourselves; the argument must receive

additional strength when it comes clothed with all the native dignity and generosity which religion gives it—at the same time presenting to our view the good man, who is born from above, as the object of this our esteem and affection. Can we believe him to be the offspring of God—the brother of Jesus, and a partaker of the same nature with ourselves, and not embrace him with the utmost cordiality in the arms of Christian charity? God forbid that we should be insensible to such divine impressions! *Beloved, let us love one another, for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love.* May this temper live and increase in each of our hearts, so proving us to be the disciples of Jesus; till at length it shall arrive at its utmost perfection in the realms of light and glory above! *Discourses on Personal Religion.*

SAMUEL STENNETT was born, 1727, in London, and educated with care by his excellent parents; his grandfather was the celebrated *Joseph Stennett*, who was noticed by Queen Anne for his patriotism and piety. The subject of this memoir, after passing through his studies under the Rev. Mr. Hubbard at the Stepney academy, usually assigned to those destined for the ministry, was settled at Little Wild Street, Lincoln's Inn Fields, where he preached to a small but very select congregation till his death in 1795, aged sixty-eight years. He was assiated by his only son, who, from ill health, soon

retired into the country. Dr. Samuel Stennett distinguished himself both as preacher and minister. As preacher, he was a neat composer of sermons, recommended to his hearers by a very affectionate delivery; as a writer, he was author of two octavo volumes of *Sermons on Personal Religion*; a volume on the *Domestic Duties*; another on the *Parable of the Sower*: he also wrote with good temper on the *Baptismal Controversy*; and published, likewise, on the *Inspiration of the Scriptures*. These are admirable in their kind, moderately Calvinistic, but marked by good sense, benevolence, and piety. Soft and tranquil was the evening of his days. He had a poetical talent, and with the effusions of his muse would entertain his company. His country residence was a neat cottage at Muswell Hill, near Highgate, where I annually visited him. Here he received his friends with ease, and treated them with a cheerful hospitality. The gentleman, the scholar, and the Christian, he was an ornament of the religious community.

## 90.

ANDREW KIPPIS, D. D. F. R. S. AND S. A.

DIED 1795.

RELIGIOUS differences are a mighty cause of the disputes and aversions that have taken place in the earth. In consequence of religious differences,

mankind have been ready to view one another in a light peculiarly odious, and to cherish the most unfriendly, and even the most malignant sentiments. The quarrels that have arisen from this origin have been always too generally prevalent; and it is, alas! to be feared, that they will continue to prevail for ages yet to come. The effects of a temper of this kind must be extremely bad, if we consider the matter in a moral and religious light.

And *now*, if my voice could be heard, I would ardently and affectionately call upon the *bigots* and *persecutors* of the globe, no longer to violate the rights of conscience, but to grant to every man the privilege of worshipping his God and Father, in the manner that is agreeable to the dictates of his own mind. Be persuaded, since ye are disciples of the same Master, to live in love, even as Christ also loved you; and do not permit *any* differences in religious sentiments to interrupt the harmonious agreement with which it behoves you to march on in the road that leads to the mansions of glory. In short, let each of us, in our several stations and connexions, be studious to cultivate the sentiments of universal meekness, good-will, and benevolence; and let us constantly attend to the mighty arguments and motives to this purpose, which are set before us in the Gospel. If thus we be careful not to fall out by the way, we shall enjoy the <sup>tr</sup>uest satisfaction which the present life can afford, and shall be preparing for the realms of complete concord and blessedness!

*Sermon.*



ANDREW KIPPIS was born, 1725, at Nottingham; he was descended, on both sides, from ministers ejected by the cruel Act of Uniformity. His father, was a silk hosier, but, he dying early, the son, was transferred to Sleaford, Lincolnshire, where he received his grammar education. At the age of sixteen he became a pupil for the ministry under Doddridge at Northampton. Upon the close of his studies he was invited to Dorchester and Boston, but, in 1746, chose the latter situation. In 1750 he removed to Dorking, Surry, where he succeeded Mason, author of the *Treatise on Self-Knowledge*. Here he remained only three years; for, in 1753, on the death of the Rev. Obadiah Hughes, he fixed his residence at Westminster, where he died, September 20, 1795, in the seventy-first year of his age. He had been active through life as *minister*, *tutor*, and *writer*. In the academics of Hoxton and of Hackney he taught with talent and respectability; he was also member of the Society of Antiquaries, and of the Royal Society. His grand work was the BIOGRAPHIA BRITANNICA, which, alas! he left more than half unfinished. What he has done is executed with diligence and impartiality. Such was the suavity of his disposition, that he was, in his biographical sketches, more apt to dwell on the virtues than to expose the frailties of mankind. A friend telling him that the sarcastic Horace Walpole reproached him with a love of indiscriminate panegyric, the biographer replied, "Tell him to wait till I come to his *Father's life*, he may then have rea-

son to alter his opinion!" As the honest patriot, Dr. Kippis would have reprobated the corrupt statesman destroying the liberties of his country. He published separately the Lives of Captain Cooke and of Dr. Pringle; he also printed a volume of excellent SERMONS, as well as numerous pamphlets. *Dr. Abraham Rees*, who preached his funeral sermon, expatiates on his mild and gentle temper, his polished manners, his graceful address, and the variety of his accomplishments. I knew him well, received from him marks of friendship, and am happy in paying this tribute of respect to his philanthropy.

## 91.

## STEPHEN ADDINGTON, D.D.

DIED 1796.

PAUL reviewing what he had been and done, he could not but be astonished that such a sinner against Christ should be forgiven. "Nevertheless," says he, "though my character and conduct had been so offensive and provoking, I obtained mercy," &c. He was now willing to acknowledge his obligations to that, though he imagined he had no need of it before, even while committing acts of the most violent outrage which could be offered against Christianity and Christians. In these, while a Pharisee, he gloried; and upon what principle? That on which a bigotted Papist persecutes all whom?

he stigmatizes as HERETICS, pretending therein to serve God and his church. But will *that* justify him before the tribunal of his righteous Judge, or even the cool and impartial opinion of sober sense? What sentiments must Saul have entertained of the Divine Being, if he could suppose him to be well pleased with a man, who cuts another's throat, stones him to death, burns him at the stake, or tortures him on a rack, because his religious sentiments do not exactly coincide with his own, or on account of his worshipping God in a place and posture, in a mode and dress, different from those he has been most accustomed to? The prejudices of education, however early imbibed or strongly rivetted, cannot vindicate any man in *such* a spirit and conduct, much less one of Saul's talents and literary knowledge. Far from attempting to justify himself therein after his conversion, he owned his guilt, and wept over it!

*Life of Paul.*

STEPHEN ADDINGTON was born about the year 1790, near Harborough, Leicestershire; his pious parents, discovering in him a love of learning and of religion, early devoted him to the service of the sanctuary. He was placed under the care of the great and good *Doddridge*, who treated him as his own son, whilst the pupil ever retained the profoundest regard for his memory! Indeed, his application and good conduct must have recommended him to any tutor, for he was more than usually intent on improvement. His exercises in the ministry

were acceptable both at Northampton and in its vicinity. On finishing his education, he was fixed at Harborough, where he had the superintendence of a large congregation, and established a flourishing academy. Here he resided for many years, when, at length, he removed to London. In the metropolis he preached, but not with the popularity he enjoyed in the country, and trained up a few young men for the ministry, by conducting an institution denominated *The Evangelical Academy*. He died 1796, having suffered for some time from a paralytic stroke. His publications were—*Remarks on Warburton's Divine Legation*, a work of considerable research; *Tract on Infant Baptism*; a small English Greek Grammar; *The Life of the Apostle Paul*; *A Treatise on Afflictions*; and some minor publications. He was a truly respectable member of the religious community.

## 92.

## CHARLES BULKLEY.

DIED 1797.

THE multiplying forms, ceremonies, and external services in the affairs of religion, is quite contrary to the nature and genius of Christianity, and tends directly to destroy that kingdom which *the Gospel* was intended to erect, and to introduce that which it was intended to overthrow, by leading man to

ascribe a worth and efficacy to things of a positive and ritual nature far beyond their real importance, and to depreciate and undervalue inward purity and goodness of disposition. This is the natural tendency of the thing; and this its tendency has appeared to a dreadful degree of demonstration in the church of Rome, in which *pure and undefiled religion* is almost lost and overwhelmed under a heavy oppressive weight of absurd, superstitious, and ridiculous rites. The same consequences must follow, whenever the same humour is indulged. It cannot, therefore, but be most earnestly wished, that some of those who profess a reformation from that church bore less resemblance to it in this respect, and that they would think betimes of returning to the primitive simplicity of the christian institution; and if *the kingdom of God be within us*; if it consists in the regularity of the temper and the goodness of the heart; if this was the great end and design of the Christian scheme; then this may and ought to inspire us with  *fervent charity and love* towards those who, though they may differ from us in speculation, or with respect to the exterior services of religion, are men of honest, pious, and good dispositions. A good, consistent Christian can never, without the highest absurdity, be looked upon, under pretence of a zeal for the Christian faith, with contempt or aversion, or even with indifference. And all those professors of the Christian religion must surely have an undoubted claim to *that title* on whom Christianity has had the very effect it was intended to

have, who are endowed with that temper and disposition of mind which it was the very end of the Gospel to inspire, however erroneous we may imagine them to be in their judgment with respect to those positive injunctions which the Gospel itself teaches us to look upon as of a vastly inferior and comparatively diminutive nature, and which derive all the excellency they have from their tendency to promote that purity and goodness of heart, of which the persons we are now speaking of are supposed to be possessed, or as to any of the speculative doctrines of Christianity, the belief of every one of which are likewise by the *Christian religion* itself represented as being absolutely without avail and significancy to any purposes of merit or acceptableness in the sight of God, further than they are productive of moral purity, and have some real effect towards the bettering or amendment of the heart! I say not these things to discourage any from adhering to the simplicity of gospel worship, or from *contending earnestly for the faith once delivered to the saints!* This is by all means our duty; but we may certainly contend for *truth*, without giving up *Charity* or our love of virtue wherever it is to be found. And *in no other way* can we do it with honour, or even with innocence.

*Sermons.*

CHARLES BULKLEY born, 1720, in London, was grandson of Matthew Henry, of pious memory. A devout aunt took care of his education, which was directed towards the ministry. For this pur-

pose, he was sent down among his relatives at Chester, and thence to the academy of *Dr. Doddridge* at Northampton. With his tutor he became a favourite for his diligence, behaviour, and inflexible integrity. His first sermon at the close of his studies, from the words *Feed my Lambs*, gave universal satisfaction. He now preached at Colchester, and in other parts of the country; but he soon settled in London, and having become a General Baptist, was patronised by *Dr. James Foster* of oratorical celebrity: he even continued *the lectures* at the Old Jewry with acceptance and ability. His publications were numerous, and of considerable merit. Their titles are—*Gospel Economy*, a small quarto; *Sermons on various subjects*; *Discourses on the Miracles and Parables*, in four volumes; his *Catechist*; *Defence of Shaftsbury's Characteristics*; and *Remarks on Bolingbroke*: he died, 1797, at an advanced age. *Dr. Toulmin* published, in three octavo volumes, *Notes on the Bible*, a learned and curious work left by him for publication. The writer of this article knew him well; and, having interred him, delivered his funeral sermon, where he has paid due tribute to his talents, learning, and incorruptible integrity. His singularities towards the close of life were numerous, but they were greatly outweighed by his benevolence and piety.

93.

WILLIAM ENFIELD, LL. D.

NORWICH.—DIED 1797.

KNOWLEDGE and learning may excite admiration ; power may command homage and subjection ; wealth may procure you external tokens of respect, and give you rank and distinction in society ; but it is CHARITY or benevolence alone which will afford you the pleasing consciousness of merit in your own bosoms, and obtain the cordial esteem and affection of mankind. A tenacious adherence to certain articles of religious belief, and a scrupulous observance of certain religious forms and ceremonies, may rank you among the members of this or that religious sect ; but it is only an *uniform obedience* to that *new commandment* which CHRIST hath given us, which can entitle you to the character of *Christians*. In the Christian church, which is founded in *love*, though we have all knowledge and all gifts, if we have no *charity*, we are *nothing*. Above all things, then, follow after *charity*, which is *the bond of perfection* ; and may the GOD and FATHER of our LORD JESUS CHRIST make you to increase and abound in *love* towards one another, and towards all men, to the end that your hearts may be established unblameable in holiness, and that ye may be prepared for an everlasting abode in the regions of perfect love and peace !

Sermos. j



WILLIAM ENFIELD was born, 1741, at Sudbury, and educated in the academy of Daventry. During his studies, he was remarked for the elegance of his compositions. In 1763 he settled at Liverpool, where he was soon noticed as a pleasing preacher, and an amiable man in society. Here he published two volumes of *Sermons*, a collection of *Hymns*, and also *Family Prayers*. In 1770 he became lecturer of the Belles Lettres in the Warrington academy. He now printed his very popular work *The Speaker—the Preacher's Directory—the English Preacher*, a compilation of sermons—*Biographical Sermons*—and *Institutes of Natural Philosophy*. The academy breaking up, 1783, he, in 1785, removed to Norwich, and officiated at the Octagon Chapel in that city. He soon published *Brucker's History of Philosophy*, and took a part in Dr. Aikin's *General Biography*. Indeed he, at length, gave up the education of youth, and devoted himself to literary occupations; but an unsuspected disease preyed on his vitals, and he died, 1797, in the fifty-seventh year of his age. Three volumes of *Sermons* were printed after his decease. They are elegantly written, tastefully illustrated, and on a variety of subjects: indeed this posthumous work is creditable to his memory; it is a treasure of practical theology. Few men have lived more generally beloved, or have died more lamented.

94.

DANIEL TURNER, A.M.

ABINGDON.—DIED 1798.

WHERE the grace of CHARITY is properly cultivated, *religious societies* become, indeed, as *Mount Zion, that can never be moved*. But without *divine love*, all the most solemn and best concerted forms of union, and the most resolute endeavours to maintain them, avail nothing. The evil spirit of discord will creep in; the busy bodies in religion, the whisperers, the tale-bearers, &c. with their jealousies and surmises, blow up the fire of contention; a shyness and indifference take place between its members; they separate one from another; grow angry; mutual reproaches and revilings widen the breach; they even hate and persecute one another; their connexions are entirely dissolved, and the society is no more! Would to God there were no instances within our knowledge to confirm the truth of this observation! In short CHARITY is the grand preservative of all *religious truth and liberty*—the peace of the world, and the tranquillity of every pious and virtuous mind. And it is a bond of *everlasting* duration, so that when once effectually formed, and properly cultivated, it can never be broken—no, not by principalities nor powers; things present nor things to come; life nor death—for by the power of *divine love* we lay hold on God, and are united to his *omnipotence*. Hence the apostle as-

asures us, that CHARITY *never faileth*: our present imperfect knowledge, gifts, prophecies, tongues, and even faith and hope, must all fail; but CHARITY abides, and will live and shine for ever, when they are no more!

*Sermon on Charity.*

DANIEL TURNER was born, 1710, near St. Alban's, and had a classical education. He, for years, kept an academy at Hemel Hempstead, publishing, in 1738, an Abstract of Grammar and Rhetoric for the use of his pupils, among whom was the well-known physician, Dr. Hugh Smith, and Dr. William Kenrick of literary celebrity. He settled as minister at Reading, but, 1748, removed to Abingdon, where he continued for life. Here he had a large and respectable congregation, who were attached to him, and even venerated him: indeed, he was attentive to their best concerns, and devoted himself to their service. He died, 1798, in the eighty-ninth year of his age, after an illness which he bore with resignation. His publications were small but numerous, and of excellent tendency. His *Compendium of Social Religion—Meditations on select Portions of Scripture*—and *Letters to Young Persons, Religious and Moral*, were his principal productions. He had a taste for poetry. His talents and acquirements were respectable; his temper was mild, and his spirit candid; for he was a man who had studied well the New Testament, which breathes peace and love towards mankind.

95.

JOSEPH FAWCETT.

DIED 1803.

WHEN we consider one another in the light of creatures destined, one after another, to descend into darkness and dust; when we reflect that we shall *all*, after having run our little career, and panted in our temporary pursuits upon earth, be swept off from the scene, and our eager enterprises, impassioned hopes, and humble pleasures, and humble triumphs, be swallowed up in the deep gulf of insensibility and forgetfulness, when we view one another in that shade which this thought of our common mortality throws over us all—one would think it should melt us into *mutual compassion and tenderness of treatment* towards each other; that it should soften us into pensive and gentle sensations, disarm us of all *ferocity and hatred*, and dispose us, instead of hurting one another, to sooth and comfort each other by all the *kind offices* in our power. Come then, my fellow-mortals, and let us *determine* to dwell in *fraternal union* among ourselves. When a city is beset by an irresistible and an exasperated enemy, and the wide wasting sword is every moment expected within the walls, is that a time for the inhabitants to trouble the few moments of liberty or of life that are left them by *mutual animosities and intestine hostilities*? Surely then, if ever, it is a time for them *to dwell together in amity*.

CHARITY is a *complete* and *consistent* thing. It is not a flash, but a flame; it is not a fragment, but a whole; it is not a segment, but a circle. Its affections stream from God as their centre; all mankind compose their circumference; they go forth not only in one, but in *all* directions towards the production of others' good!

*Sermons.*

JOSEPH FAWCETT was born about the year 1760 near Watford in Hertfordshire; he received his grammar learning at Cheshunt, and discovered an early love of learning. His relatives were of a religious cast, and wished the young man to devote himself to the ministry. He was accordingly sent to the academy at Daventry, where so many have been educated, both clergy and laity, amongst the Protestant Dissenters. Here he abode during the usual term of *five* years, ensuring the notice and approbation of those who presided over the seminary. His favourite studies were Belles Lettres, moral philosophy, and theology; he also had a taste for elocution, and this led him to cultivate the much-neglected talent of *pulpit oratory*. On leaving the academy, he settled at Walthamstow, where he preached in the morning, and in the evening established a lecture at the Old Jewry. Here he was attended by an overflowing audience of some of the first families in the metropolis and its vicinity! This continued for several winters. His sermons were models of elegance and good delivery. His health declining, he relinquished the ministry, and

retired to Watford, where he soon died in the meridian of life! He published *two volumes* of very original SERMONS, and a *volume* of POEMS, the largest of which is entitled *Civilized War*, reprobating war as contrary to the dictates of reason, and subversive of the spirit of Christianity; it is, indeed, the bane as well as the disgrace both of the ancient and modern world.

## 96.

JOSEPH PRIESTLEY, LL. D.

DIED 1804.

LET all the different sects and parties of Christians attend with candour to the opinions and practices of others, and freely adopt whatever they are convinced is *good* in any of them. There is no sect or party but hath something belonging to it of an *adventitious nature*, and that is no necessary part of the general system; and let not our party prejudices blind us so far, as to make us condemn and reject what is *good* in any set of men, merely because they hold it; but, be the system ever so bad, let us glean from it every good idea and every useful custom. Were *all* parties to attend to this, the *very worst* of them would be made tolerable, and they would all soon be brought nearer to one another (if not in opinion) in affection and mutual charity.

I have nothing more to recommend to the different sects and parties of Christians, but to remember

" we are all *men*; and to be aware of the force of prejudice, to which, as such, we *all* are liable. If we be not *strangely infatuated indeed*, we shall be sensible that there have been *great and good men* of ALL PARTIES. Ridley and Latimer were men who entertained very different opinions with respect to the points which are now denominated *orthodox*, yet they were both burned at the same stake, and died with the same constancy! This consideration alone, if sufficiently attended to, cannot fail, I should think, to stagger the faith of those who believe the favour of God to be confined to *any one party*, especially if they be naturally men of modesty and candour. As *men*, however, we are certainly *all* of us fallible, and liable to adopt opinions without sufficient evidence. Let us, therefore, as becomes reasonable beings, in these circumstances, be careful to keep our minds always open to conviction—let us cultivate humility and a diffidence of ourselves, and earnestly apply to the *God of Truth*, that *we may be led into all truth*.

• • • *Considerations on Differences of Opinion.*

JOSEPH PRIESTLEY was born, 1733, near Leeds, his father being of the Calvinistic persuasion; he became early acquainted with the learned languages, and, in 1752, was placed under Dr. Ashworth in the academy at Daventry: here he was incessantly studious, and relinquished the greatest part of orthodoxy. He first settled at Needham and Nantwich, but, in 1761, became tutor at the Warrington aca-

demy: here he published his *Essays on Government and Education*, his *Chart of Biography*, and *History of Electricity*. In 1767 he went to Leeds to preside over a large and respectable congregation of Dissenters: here Dr. Lardner's *Letter on the Logos* converted him to *Humanitarianism*, which he zealously defended to the end of his days. Living near a large *Brewery*, he turned his attention to chemistry, and afterwards made some of the greatest discoveries in air of the age! Residing here six years, he removed to Calne, Wilts, to be *librarian* to the Marquis of Lansdowne, with whom he continued seven years, publishing his *Examination of Reid, Beattie, and Oswald*—his *Disquisition on Matter and Spirit*, with many other of his best works. He now settled at Birmingham with a large congregation, where he printed his *History of the Corruptions of Christianity*, and his *History of early Opinions*, which involved him in a controversy with Bishop Horsely: this was carried on with spirit and ability. As with warriors after a signal battle, success was claimed by the opposite parties. Mr. Belsham, however, says, that Horsely retired with his *mitre*, and Priestley with his palm of victory! However, the Christian philosopher was, in 1791, driven from Birmingham by an infuriated High-Church mob, who burnt his house, and destroyed his apparatus, whilst he himself narrowly escaped with his life!!! He, in 1794, emigrated to Philadelphia, where he published several theological works, and died, 1804, in the seventy-first year of his age, of a gradual decay, and with-



out a struggle. He was an extraordinary man, mild in his disposition and manners, possessing a mind deeply imbued with the spirit of Christianity. His *Institutes of Natural and Revealed Religion*, and his *Letters to a Philosophical Unbeliever*, are excellent, whilst his *philosophical discoveries* alone are passports to immortality!

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97.

HUGH WORTHINGTON.

DIED 1513.

COME forth, thou INFIDEL, who deniest a *future state* to man! Come forth in all the dignity of genius, and tell us that the CHRISTIAN RELIGION would fetter thy noble spirit! For once condescend to make good thy charge: prove that to be IMMORTAL is to be mean, and that faith in the happiness of HEAVEN sinks the glory and augments the distresses of earth. Alas! poor creature, where is thy boasted pre-eminence? The utmost of *thy* expectation is to flutter through a circle of vanity for forty or fifty years, and then lie down with the worms, in no sense wiser, better, or happier, than they are. But very different is the state of TRUE CHRISTIANS—while they live; they are *looking for the blessed hope, even the glorious appearing of the great God, and our Saviour Jesus Christ*; and, when they cease to live, the divine spirit has commissioned us to write on their tombs, BLESSED ARE THE DEAD

WHO DIE IN THE LORD, FROM HENCEFORTH THEY REST FROM THEIR LABOURS, AND THEIR WORKS DO FOLLOW THEM.

*Funeral Sermon.*

Let us endeavour to overcome *religious prejudice*, by anticipating the period when ALL who have served God, and honoured their Saviour upon earth, however different their sentiments, however various their worship, however diversified their habits, shall meet around the footstool of their heavenly Father, and join in one universal anthem of thanksgiving and praise !

I once heard a sermon, on the subject of *prejudice*, from a man I am proud to call my friend, the late Dr. Price ; it was delivered in this house, and the impression it made upon my mind will cease but with life. “ *Prejudice*,” said this truly excellent man, “ may be compared to a misty morning in October,—a man goes forth to an eminence, and he sees, at the summit of a neighbouring hill, a figure apparently of a gigantic stature, for such is the imperfect medium through which he is viewed would make him appear ; he goes forward a few steps, and the figure advances towards him, his size lessens as they approach, they draw still nearer, and the extraordinary appearance is gradually but sensibly diminishing ; at last they meet, and, perhaps, the man I had taken for a *monster*, proved to be MY OWN BROTHER !” It might have been pleasant and gratifying to have answered the appeal of Nathaniel—*Can any good thing come out of Nazareth ?* I would

say, yes, the brightest pattern of moral excellence—the noblest example of Christian virtues—the fullest concentration of Christian graces—the most perfect and unblemished character that ever adorned our earth, and the most illustrious personage whoever visited it, came from that despised city! *Can any good thing come out of Nazareth?* Yes, Athens may boast her Socrates, and Rome her Cato—NAZARETH can boast, what every city upon the globe, from Peking to Constantinople, from Constantinople to London, would be proud to acknowledge, it was for years the residence of THE SAVIOUR OF THE WORLD! *Can any good thing come out of Nazareth?* Wait till the morning of the Resurrection, then, and not till then, will be manifested the importance of the blessing which arose from thence: saints, bursting from their graves, will join one universal anthem of praise, while angels will echo the sentiment, *infinite good came from NAZARETH!* O—may our hearts catch the sacred flame! May we exclaim, in the words of the prophet, *Lo! this is the Lord; we have waited for him; we will be glad, and rejoice in his Salvation.*

*Posthumous Sermons.*

HUGH WORTHINGTON was born, 1753, at Leicester, where his father was minister of the Presbyterian congregation for upwards of half a century. Trained by his venerable parent with a view to the ministry, he was sent at an early age to the academy at Daventry, conducted by the Rev. Dr. Ashworth,

who succeeded Dr. Doddridge in that institution. After passing through the usual course of studies, in which he made a reputable progress, he came to London in 1774 to assist the *Rev. Francis Spilsbury* at Salter's Hall, and succeeded him in 1782, that much-respected gentleman dying in the seventy-seventh year of his age. There MR. WORTHINGTON continued through the remainder of his life, his pulpit talents exciting general admiration. His enunciation was distinct, his pauses judicious, and his eye remarkably penetrating; indeed, altogether, his was a very serious and impressive delivery. His publications were few, chiefly *single Sermons*, delivered on interesting occasions; and also an *Essay on the Resolution of plain Triangles by common Arithmetic*. He had promised his congregation a *volume of Sermons*, which was never accomplished; he had in the press a *second volume* of his father's Discourses, but which never appeared. He died, after a lingering illness, at Worthing, his favourite watering-place, July, 1813, in the sixtieth year of his age, and his remains were followed by a long train of mourners to Bunhill Fields. He was an eloquent and most useful preacher, all his discourses being fraught with good sense, benevolence, and piety. Of a cheerful and friendly disposition, he was a valuable member of the Christian community.

An original volume of *Sermons* has just appeared, "taken entirely from memory, without the assistance of notes, by a Lady who was long a mem-

ber of Mr. Worthington's congregation." The *author of the Sequel* thanks the Lady, that, by means of her "uncommonly retentive memory," so valuable a present has been made to the numerous friends and admirers of the preacher in the religious world.

98.

JOSHUA TOULMIN, D. D.

BIRMINGHAM.—DIED 1815.

CHRIST addressed himself to the understanding of men. The apostles discarded all dominion over conscience, and assumed only the humble character of the *servants* of men for Jesus' sake. The NEW TESTAMENT directs us to *try all things, to try the spirits, to prove all things, and to search the Scriptures*; it is the generous principle of the Gospel, that, among CHRISTIANS, no one is *master*, but all are *brethren*! It is therefore unjust to impute to CHRISTIANITY the authority of councils, the power of the Pope, and the domination of the clergy. So far is it from being true that *the Gospel* favours tyranny and superstition, that it was, by referring to the NEW TESTAMENT, by appealing to its authority, and by returning to its pure dictates, that *the man of sin, who exalted himself above every thing called God*, was in many countries dethroned, and the gross corruptions of Popery were discarded.

From THE NEW TESTAMENT are drawn the strongest arguments against superstition and intolerance. THE NEW TESTAMENT has supplied men with the most generous and liberal sentiments, by which, to avert the claims of priests, and to defend the rights of conscience. The ablest advocates of Christianity have been warm friends of free inquiry; and they who, with the greatest spirit and strength of argument, have exposed the folly, the wickedness, and the evils of implicit faith, have been the best friends to the Gospel. If any of its ministers preach for *filthy lucre*, *lord it over God's heritage*, and seek for honour and great things, they have not *the spirit of CHRIST*, but depart from the principles of religion.

*Addresses to Young Men.*

JOSHUA TOULMIN was born, 1740, in London, and educated there at one of the best academies for training up young men for the Dissenting ministry; he first settled at Colyton in Devonshire, and embraced the Baptist persuasion. He removed to Taunton about the year 1760, where he published a Funeral Sermon on the Death of George II.: here he continued for upwards of forty years. He thence came to Birmingham, where he was co-pastor with the Rev. John Kentish, who, on his decease, 1815, paid a suitable tribute of respect to his memory. His publications are numerous, for his pen was his constant amusement. His leading pieces were his *Lives of Socinius, Biddle, and Firmin; Comparison of Mahometanism and Christianity; his History of*

*Taunton; Reply to Dr. Sturges in Behalf of Dissenters; his Addresses to Young People; Answer to Andrew Fuller; a Volume of Sermons; with Pamphlets, and single Discourses* on public occasions. It is to be regretted that he lived only to finish his first volume of the *History of Dissenters*, which was a continuation of Neal down to the present times. He was a man of learning, benevolence, and unfeigned piety. His disposition was amiable, possessing simple and unaffected manners; whilst he made no scruple to avow his own sentiments, he respected those of others. He died rather suddenly; a large circle of friends loved him while living, and now cherish his virtuous simplicity.

99.

JAMES LINDSAY, D.D.

DIED 1821.

It is not a matter of feeling, nor can feeling be any test of its being either right or wrong in the tenets which it embraces. We may think our own creed agreeable to the spirit of truth, and we may be conscious of the sincerity of their conviction; but we cannot positively pronounce it to be true in all its parts, without pronouncing, at the same time, that we are inspired, for nothing short of *inspiration* can make us perfectly secure against error. Does not that monster deserve the name of a *fanatic*, who tells me that I shall incur a sentence of ever-

lasting condemnation; \*because I do not believe a creed which I cannot comprehend, and which, after diligent search, I have not found in the New Testament? He may assure me that a *divine* spirit has given him the consciousness that this creed is true; let him enjoy this opinion to himself; but let him not, because I cannot adopt it, condemn my soul, lest, haply, he should himself incur the condemnation of *judging another man's servant*. \*The truth is, that, by inferring the certainty of a doctrine, from our own consciousness of its truth, we run the risk of mistaking a present feeling accidentally excited, for an opinion, which must be determined by the use of our *reason* under the guidance of SCRIPTURE, and with such ordinary help from God as is consistent with the general order of Providence.

It should never be forgotten on this subject, that the Almighty, in acting upon our minds, acts by stated laws adapted to the nature and circumstances of moral agents. He submits *the revelation of his will* to the test of our inquiries, and in all *essential* points it is so plain that he who runs may read! But, if mistaking the operations of my fancy for the workings of a divine spirit, I lay claim to a *second revelation* personal to myself, and thus exalt my own uncertain impulses into a discovery of inspiration, I am, in fact, making myself equal to PROPHETS and APOSTLES, with this only difference, that they were infallible in *promulgating*, and I am infallible in *interpreting*, the doctrines of the *God*!



pel! The consequences of this assumption by churches and by individuals have been incalculably fatal to the peace of the world, and the interests of, real piety. CHRISTIANITY never can produce its happiest effects till such proud and fanatical pretensions be banished from the Christian community. Be it our care, whilst we enlighten our minds by the diligent perusal of THE SACRED VOLUME, to imbibe at the same time those sentiments of an affectionate yet reverential piety, which will exalt our virtue, render our religious character consistent, and prepare us for brighter views of the divine government, and a fuller enjoyment of the divine perfections! Let our worship be that of the heart under the guidance of a sober judgment; and whilst we thus worship, let us ever remember that *the end of the commandment* is CHARITY, and that a *true faith* worketh by LOVE, and is perfected by GOOD WORKS.

*Sermons on various Subjects.*

JAMES LINDSAY was born, 1750, in Aberdeenshire, North Britain. Having received his elementary branches of education at a parochial school, he went at an early age to King's College, Old Aberdeen: here he attended the classes with a diligence that gratified his tutors, and conduced to his own improvement. On completing his course, he entered as private instructor into a family of respectability: this situation he retained for some time, and gave great satisfaction. He, at length, quitted it, and came to the British metropolis, where so

many of his countrymen have risen to eminence by their perseverance and industry in some useful profession. Having assisted in schools, and preached occasionally, he was chosen to succeed the celebrated *James Fordyce* at Monkwell Street, and continued there to his dying day. Soon after this event, he superintended and became sole master of a respectable seminary at Newington Green, formerly under the care of Mr. Burgh, author of *The Dignity of Human Nature*, and other valuable publications. Both as the instructor of youth, and as a minister of the Gospel, he was beloved and respected. After previous alarming symptoms of indisposition and apparent restoration to health, this good man *instantaneously* expired at a meeting of ministers at Red-Cross Street Library, February, 1821, having made an animated speech in behalf of the education of the poor, ever anxious for the amelioration of the lower classes of the community! He was buried in Bunhill Fields with every possible token of respect to his memory. Besides a few *single Sermons*, he published an admirable *Volume of Discourses* indicative of his intelligence and piety. With a strong mind, and considerable classical attainments, he combined suavity of disposition, simplicity of manners, and a fearless integrity. A posthumous volume of *Discourses*, with a Portrait, and Memoirs, by his son-in-law, Dr. Barclay, is in the press, which, doubtless, will be worthy of his established reputation.

100.

## EDMUND BUTCHER,

SIDMOUTH.—DIED 1822.

LET us borrow the wings of imagination, and anticipate the spectacle that will present itself when the day of account shall be closed, and the great moral reckoning finally adjusted. Behold the pearly gates of the New Jerusalem set wide open—see from every quarter of the globe the purified children of Adam are crowding towards them! Surrounded by *ten thousand times ten thousand of his saints*, divine benevolence beaming in his eye, and celestial love flowing from his tongue, lo! THE SAVIOUR places himself at the entrance, and welcomes the happy myriads as they approach: *Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world!* Let us look around the *divine abodes*, and endeavour to form some conception of the innumerable throngs that are here collected. At the creation of Adam we must begin; for every generation that is past, and every generation that is yet to come will furnish its millions to increase the incalculable aggregate. There, if heaven admitted of fatigue, the great ancestor of the human race would be worn out by the bare survey of his offspring. From every kingdom and climate of the earth—from the abodes of ignorance and the realms of knowledge—from civilized and savage man, shall this infinite, varied, and incal-

culably numerous multitude be gathered together. There will meet together Patriarchs and Apostles, Prophets and Evangelists, Martyrs and Confessors! There will be the pious Jesus, the virtuous Pagan—there will be the ignorant but well-disposed Heathen, and THE ENLIGHTENED AND HOLY CHRISTIAN, the devout Mahometan, the patient Hindoo, and worthy individuals of all the diversified religions which have been known among men, will be there! There will also meet professors of *the Gospel* of JESUS of every possible name and class. All their angry passions will be subdued—all their ignorance of God, of the true nature of religion, and of each other, will be for ever done away. Catholics and Protestants, whatever they may *now* think of one another, and members of all the other little communities into which *the body of Christ* hath been divided, shall sit down in *the kingdom of their Father* side by side, and adore with one common consent that *grace of God* by which they have been brought to salvation. With respect to each other but *one* sentiment will be felt, and that will be pure unadulterated brotherly affection!

In this blessed abode, and from this blessed moment all ages will be contemporaries, and the inhabitants of all countries become fellow-citizens, will constitute but *one body* in CHRIST JESUS. Here virtuous and pious relatives and friends will recognise each other. Husbands and wives, parents and children, brothers and sisters, shall here renew every affectionate sentiment, and with pure *tr*

mingled delight taste of one common joy! Here the revered pastor and the beloved flock shall again meet! Here ministers who have laboured on earth, either with similar views of divine truth, or with shades of difference in their conceptions concerning it, shall assemble under the banner of DIVINE LOVE, and without the smallest particle of dislike or mistake embrace and love each other! Here private Christians, who, on their earth were divided, shall drop for ever their mistakes and misapprehensions, forming one happy and glorious society! In every sense it is a blessed and harmonious throng! Their robes are all white, for they are washed in the blood of the lamb! Their palms are all green, for they are fresh with unfading conquest! Their songs are all in unison, for there is not a discordant note! One is their perception of bliss, and one is their ascription of praise, for thus THE SONG is accorded—  
*And they cried with a loud voice, saying, SALVATION TO OUR GOD WHO SITTETH UPON THE THRONE, AND UNTO THE LAMB; AND THEY FELL ON THEIR FACES, AND WORSHIPPED GOD, SAYING, AMEN, BLESSING, AND GLORY, AND WISDOM, AND THANKSGIVING, AND HONOUR, AND POWER, AND MIGHT, BE UNTO OUR GOD FOR EVER AND EVER!*

*Sermons for the Use of Families.*

EDMUND BUTCHER was born, 1756, at Colchester, Essex, his ancestors having suffered by the dreadful siege of that city by the Parliamentary Army during the Civil Wars. He was assisted in

his education by the dissenting minister of the place, who, perceiving in his youthful pupil indication of talent, was intent on his improvement. He was, at length, sent to the metropolis, and engaged for a few years in a secular employ. Here he attended the ministry of the late excellent *Hugh Worthington*, who took him by the hand, gave him the necessary instruction, and introduced him to the Christian ministry. He then became a student at Daventry, and, finishing his studies there, preached at Sowerby in Yorkshire, which he soon quitted for London. Here he was fixed at Leather Lane, Holborn, with a small but respectable congregation. Ill health obliged him to relinquish a station where his labours were duly estimated, and he retired to Sidmouth, which, by its soft balsamic air so recruited his frame, that it may be said to have added *twenty years* more to his valuable life! He died at Bath, April, 1822, in the sixty-fifth year of his age, whither he had gone for his health. A paralytic stroke had induced an excessive debility, but he expired without a groan, elevated by the *hope* of a BLESSED IMMORTALITY! *Mark the perfect man, and behold the upright, for the end of that man is peace!* He was interred in a sweet rural sequestered spot at Lyncombe in the vicinity of Bath: there, early in the morning, his remains were deposited till the resurrection of the just—

See the exult'g sun climb o'er the hills,  
With golden beams gilding the joyous earth;  
See the young Spring unfold her infant bloom,

And, smiling, throw her green and flow'ry robe  
 O'er Nature rising from her wint'ry tomb !  
 Now with glad hope anticipate THE MORN,  
 When the commission'd angel's voice shall burst  
 The graves, and bid the slumb'ring dead awake  
 Then *Spring* shall wear an amaranthine wreath,  
 And the transformed clay like buried seed  
 That long beneath the wint'ry glebe lay hid,  
 In undecaying loveliness shall rise  
 An *evergreen* on Eden's hills to bloom,  
 While years celestial roll their ceaseless round !

His publications were—*A Tour through various Parts of England*; *A Picture of Sidmouth*; and three volumes of *Sermons* for the use of families, the best for plainness and simplicity in the English language. He left a *fourth* volume, which will soon appear; and his respected widow means to add a small volume of *Poems and Letters*, which will be worthy of his reputation. Few drank more deeply into the spirit, and none shared more largely of the consolations of Christianity. His writings, both in prose and in poetry, are admired by the present generation, and will be estimated by posterity.

## POSTSCRIPT.

The author of *THE SEQUEL* begs leave to state that Messrs. WORTHINGTON, TOULMIN, LINDSAY, and BUTCHER, his *contemporaries* and *particular friends*, are, for the first time, introduced into the present work; nor could he offer a more substantial token of respect to their character than in assigning them the distinguished honour of closing *the long list of worthies* who understood the genius, and imbibed the spirit of Christianity——

If that HIGH WORLD which lies beyond  
 Our own, *surviving love* endears;  
 If there the cherish'd heart be found,  
 The eye the same—except in tears——

How welcome those untrodden spheres,  
 How sweet this very hour to die,  
 To soar from earth, and find all fears  
 Lost in thy sight, ETERNITY!

Good men in every age have inculcated CANDOUR, PEACE, and UNANIMITY, persuaded that these cardinal virtues, whilst they form the most attractive embellishment of the character of the disciples of Jesus, conduce to the permanent prosperity of religion. *The righteous shall be had in everlasting remembrance, but the memory of the wicked shall perish.*





CONCLUDING ADDRESS  
ON  
THE NEW COMMANDMENT;  
TERMED BY ARCHBISHOP USHER  
*THE ELEVENTH COMMANDMENT.*

Were *Love* in these the world's last doting years  
As frequent as the want of it appears,  
The *Churches* warm'd, they would no longer hold  
Such *frozen* figures, *stiff* as they are cold;  
*Each heart* would quit its prison in the breast,  
And flow in *free* communion with the rest!

COWPER.

A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE  
LOVE ONE ANOTHER—AS I HAVE LOVED YOU,  
THAT YE LOVE ONE ANOTHER.—*John* xiii. 34.

THE nature of *this commandment* is so obvious,  
that it requires no explanation; but its supreme  
importance in the Christian system, and the little  
regard which it has received from professors, make  
it necessary that we should dwell upon it at some  
length. Indeed there is no one part of practical

religion so much insisted upon in the New Testament. LOVE, we are assured by apostolical authority, is *the fulfilling of the law, and the bond of perfection*, being the fruit of genuine piety.

In illustrating the nature of this NEW COMMANDMENT, it may be observed, that there is a benevolence due from us to all mankind. The law of nature enjoins this regard, and heathens often inculcate it in their writings. Created by the same divine hand, possessed of the same common nature, subjected to the same wants and necessities, destined to endure the same trials and difficulties, and liable to the same common stroke of mortality, we are bound to cherish towards each other a degree of regard, the withholding of which is deemed disgraceful to humanity.

But it is not this indefinite kind of love that our Saviour here enjoins upon his disciples: it far exceeds it in the refinement of its nature, and in the energies of its operation. *He* meant to bind the minds of his followers more closely than they had ever been bound before, in the ties of a peculiar regard, and of an extraordinary affection. Perhaps the best way of ascertaining the import of THE COMMANDMENT is, by considering the manner in which those who *love one another*, in the ordinary concerns of life, act towards one another on every occasion. There is a tone of mind, a mode of action, and a trait of conduct, by which such persons are distinguished.

We observe, therefore, 1st, That the disciples of

CHRIST, who *love one another* according to this *new commandment*, will be cautious respecting the motives which they impute to each other, as the grounds of their opinions or conduct.

Well has it been remarked by an apostle, that *Charity, or love, thinketh no evil*. Having no knowledge of the hearts of others, it is impossible for us to judge any fellow-mortal with precision. There is nothing so completely hid from us as the spring of other men's actions; and yet how often are individuals employed in pronouncing an opinion with peremptoriness! As if endued with an instinctive sagacity, they feel no hesitation; as if inspired by heaven, their assertions are decisive. By this means they judge harshly of their fellow-creatures, oftentimes in cases where silence would be most becoming, or at least where an opinion ought to have been given with modesty. Now, this is altogether the reverse of that conduct which flows from *loving one another*; where motives of a dishonourable kind are never thought of; where generous suppositions are indulged; and where the softest interpretation of which the case admits is entertained. Such, then, is what is recommended in *loving one another*; and what a happy effect would this produce, were it extended by professors to the opinions and traits of conduct observable in THE CHRISTIAN WORLD! But, in tracing back the page of ecclesiastical history, the reverse seems to have taken place. Sects have been in the habit of imputing to each other the worst of motives; and thus hatred, discord, and

violence, have been the bitter fruits of this anti-christian conduct. Having *no love for one another*, prejudice, sheds the most baneful effects on the minds of professors. They will not take the pains of inquiring into the opinions and conduct of their brother differing from them, but picture out some hideous phantom to the imagination; and, possessing power, they consign the object of their hatred to destruction. They will not suffer themselves to believe that any opinions, beside their own, can be taken up but from improper motives. This, however, arises from their sottish ignorance—their implacable bigotry! Whereas, if they took pains to inquire, investigating the reasons *why* a certain creed was adopted, and *why* a certain mode of worship was preferred, they would, perhaps, be so far from condemning the individual, that they might even applaud his conscientious integrity: at least, they would refrain from thinking the worse of him, and never dare to suppose themselves justified in injuring his reputation, or destroying his usefulness in the world.

It is worth the attention of professing Christians, to consider not only how far they are justified in judging thus rashly of the motives of others, but that in so doing they violate the *new commandment*. East and west, light and darkness, bitter and sweet, are not more opposite to each other than such conduct and the conduct prescribed by our Saviour to his disciples. Have *you* ever found yourselves inclined thus to judge harshly of those whom you

love? Have you been disposed to condemn without mercy those for whom you have a regard, when they happen to differ from you? Rather, have you not, even when you have disapproved the objects of their choice, acted mildly towards them in the interpretation of their actions? Have you not even sought out some kind excuse for them, some fond supposition, which showed that neither their head nor heart was injured by the difference in question? Such, indeed, is the conduct of those who really *love one another*; who entertain an affectionate regard for each other: and such ought ever to have been the disposition of professing Christians, of *all* those who are the followers of that JESUS, who gave to his disciples THE NEW COMMANDMENT of *loving one another*.

But, 2dly, The disciples of CHRIST, who *love one another* according to this *new commandment*, will be careful not to multiply and exaggerate the infirmities of their brethren, but rather cast over them the mantle of love, so as to *forgive one another*, even as CHRIST has forgiven them.

The best of men have their imperfections. These are at once the characteristics and concomitants of humanity. The appetites and passions with which we are endowed; the tempers and dispositions which we have been in the habit of indulging; the customs and manners with which we have been conversant—are so many impediments in our progress towards perfection. The Apostles and first Christians were not without them; and the faithfulness

with which they are recorded in the page of sacred history, forms a collateral evidence of the truth of Christianity. Nor, indeed, can we, in this present state, expect to be divested of those infirmities which attach, in a less or greater degree, to all the human race. It is wrong in the enemies of religion to reproach its votaries with the want of perfection; but it is much worse for professed Christians to multiply and exaggerate each other's failings, merely because they belong not to their own party: and yet how much has there been of this shameful conduct in the Christian world! There are periods in ECCLESIASTICAL HISTORY, when, were we to attend to the accounts given by opposite parties of each other, so intent were they on exaggerating each other's infirmities, that, so far from judging them to be Christians, we should think them scarcely possessed of the common attributes of humanity. Such, in a degree, was the period of *the Reformation*, when the Papists were enraged against the Protestants, and the Protestants inflamed against the Papists; they mutually blackened each other's reputations, and both parties had too little of the divine spirit of Christianity. The passions were roused on both sides, and *the still voice of the Gospel* could not be heard! The Reformers, though they were illustrious characters, yet there was a sad deficiency of that spirit of *love*, which the NEW COMMANDMENT so pointedly inculcates. That I might not be considered as casting an unjust reflection on these eminent men, permit me just to add, that the learned

Bishop Warburton remarks, that "LUTHER, CALVIN, and their followers, understood so 'little' in what *true charity* consisted, that, they carried with them into the reformed churches that very spirit of persecution which had driven them from the "Church of Rome."

Mr. Roscoe, in his elegant history of *Leo the Tenth*, observes respecting Luther—"Happy, indeed, had it been for mankind, had this *great reformer* discovered that between perfect freedom and perfect obedience there can be no medium; that he who rejects one kind of human authority in matters of religion is not likely to submit to another; and that there cannot be a more dangerous nor a more odious encroachment on the rights of an individual, than officiously and unsolicited to interfere with the sacred intercourse that subsists between him and his God."

But, notwithstanding these remarks on the temper of the religious world at the period of the Reformation, yet there were some in each party of an opposite description, though throughout the whole there was little of the forgiving spirit of Christianity: for, when you *love one another*, are you not ready to forgive a thousand weaknesses? Are you not prompt either to conceal them from the glare of public observation, or to make those allowances by which you prove the sincerity of your affection?

And, in the present day, is there nothing of this kind of spirit amongst us? Are there not some Churchmen who are glad of an opportunity of ex-



posing the infirmities of Dissecters, and are there not some Dissenters who are ready to spy out the weaknesses of Churchmen? It is, however, the business of religion, as expressed in THE NEW COMMANDMENT, to extirpate this spirit from the breast. And it is with pleasure I remark, that there is reason to believe that there is less of this spirit than there was formerly; that we are more disposed to view each other with the eye of CHRISTIAN LOVE; and, indeed, that all denominations have somewhat more of this divine spirit in them; so that we are making approaches towards the pure and perfect genius of Christianity. This must impart pleasure to the serious, devout, and rational Christian. This must yield heartfelt satisfaction to the man, who, uninfluenced by party spirit, and who, laying his soul open to the uncontaminated influence of religion, prays fervently for the coming of Christ's kingdom, and rejoices in the diffusion of peace and happiness among mankind.

But, 3dly, The disciples of CHRIST, who *love one another*, agreeable to this *new commandment*, will not be estranged from each other's conversation, but cherish the divine principle of charity.

That Christians of different sentiments should have their several places of worship, and their different ministers to instruct them, is a circumstance to which there can be no objection. *Let every man be fully persuaded in his own mind* is a Christian precept; and let every man worship the Supreme Being according to the dictates of his conscience is a matter

of sound policy. It is the detestable object of persecution, from whatever quarter it comes, to take away this inestimable privilege. No wise man would think of such a thing; no good man would dare accomplish it. But, preserving our own sentiments, and adopting our own modes of worship, we may cherish a communication with each other where opportunity offers, and even indulge a regard for each other, without injuring our religion. It is, then, an observing of *the new commandment*; it is one principal way of *loving one another*, to become more sociable, abounding towards each other in those acts which will promote our felicity.\*

That this way of *loving one another*, by cherishing mutual intercourse, is both reasonable and beneficial, may be shown from various considerations. It is certainly the means of understanding more thoroughly one another's opinions; and therefore there would be the less danger of misrepresenting them. It would promote that benevolence which we should indulge towards all; but which a spirit of bigotry is apt to diminish, and finally extinguish. Nor must we forget to mention, that by being thus in the habit of conversing with one another, we should soon feel no difficulty in observing *the new commandment* in that degree, and after that manner, which CHRIST requires of *all* his disciples. By keeping aloof from each other, we feel so indifferent, that we soon think the task of loving another, who differs from us, as an impossible thing; and thus having persuaded ourselves, we easily bring

ourselves *never* to attempt it! Let us beware how we thus estrange ourselves from each other: we are not aware of its consequences; we are not apprized of its effects. Of one thing we may be certain, that this conduct is a notorious violation of Christian charity.

But this mode of *loving one another*, by cherishing mutual intercourse, not only prevents prejudice, and nourishes the spirit of true religion within our own breasts, but it is useful in arresting the progress as well as silencing the clamours of infidelity. Nothing affords greater triumph to the enemy than the dissensions of the Professors of Christianity. Not an infidel production has appeared for this century past, but what has touched on this topic, with circumstances of aggravation. It is to be expected that they would enlarge on a subject of this kind; and, indeed, (bad as it is) it has been made the matter of outrageous exaggeration. But had the *new commandment* been observed, or rather had it been in no instance violated, infidelity would have wanted one of its most specious topics of declamation; would have missed one of the strongest holds which is now tenanted by its votaries for the overturning of Christianity. This ought to be the subject of serious consideration to Christians. For the little progress which the Gospel has made over the earth, its friends will have to answer as well as its foes. When it is asked, who have led certain individuals to believe that the Religion of the New Testament is an unintelligible jargon of mysterious

doctrines? *Christians!* Who have caused it to be believed that the religion of the New Testament is a system of impracticable precepts, renouncing the innocent pleasures of life? *Christians!* Who have occasioned it to be thought, that the *Gospel of the Prince of Peace* authorizes the believers of it to condemn without mercy those who reject their absurd tenets, and renounce those impracticable precepts; representing the Gospel as a system of intolerance, uncharitableness, and austerity? *Christians!* But I have done with this painful part of my subject. Permit me just to add, that these evils flow from the violation of the *new commandment*; which enjoins *the love of one another*, as *CHRIST hath loved us*. Dare not to insinuate that the commandment cannot be observed; that the precept cannot be reduced to practice. It *has* been observed by thousands; it *has* been reduced to practice by individuals of every church under heaven. Their names are already recorded in the book of life: their characters will be one day made known, with circumstances of peculiar glory, before an assembled world!

Having thus endeavoured to explain the nature of the injunction, I proceed now to inquire in what respects it may be termed a *NEW COMMANDMENT*.

Here it may be asked—what, did *four thousand* years elapse before the discovery was made, that *loving one another* became necessary to the peace and happiness of mankind? Can it be supposed that the enlightened Greeks and sagacious Romans

would overlook a circumstance so auspicious to the well-being and order of society? Or is it to be believed that the Jews, who are emphatically styled the people of God, should have no command in their system, professedly divine, on a subject involving both their welfare and prosperity?

These are natural questions, and may be resolved in a few words. The GREEKS, who abounded with systems of philosophy, seem to have had also one system in which the *loving of one another* bore a prominent part; and the ROMANS, swollen with ambition, were more intent on resenting than forgiving injuries; they were themselves full of dissensions, and were in a state of almost perpetual hostility with the nations of the earth. The Jews were contracted both in their affections and conduct. Our SAVIOUR notices this trait, by which they had made themselves conspicuous, when he says—*I have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same? Be ye therefore perfect, even as your Father in heaven is perfect.* This passage has been transcribed, because, whilst on *this* one *point* it shows the narrow genius

of the Jewish religion, so on the other it holds up the uncontrolled benevolence of the Christian dispensation.

The reason, then, why *loving one another* is termed the *new commandment* is, because "the engagements to *mutual love* peculiar to the Gospel are so singular and cogent, that all other men, when compared with its real votaries, may seem un-instructed in the school of friendship, and Jesus may appear as it were the first professor of that "divine science!" Critics have remarked that Xenophon calls the laws of Lycurgus *new laws*, several hundreds of years after they were made; because, though they had been commended by other nations, they had not been practised by them. Indeed, perhaps the chief reason why Jesus calls it a *new commandment*, is, because he enforces it by a *new motive* and a *new example*, immediately adding, *as I loved you, that ye love one another.*

For what but the purest love on the part of THE SAVIOUR, could induce him to appear on earth for the salvation of the human race? His doctrines, his precepts, his institutions, his death and sufferings, are irrefragable proofs of his regard for the present and eternal welfare of mankind. *His* was an errand of love, a mission of mercy, an embassy of good-will; which no malevolence could counteract—no difficulties could deter from its accomplishment. The dullness of his friends, and the perverseness of his enemies, could not lead him to lay aside the purposes of kindness which he enter-

tained towards them. His love was *even unto death*—the painful and ignominious death of the cross! Praying for his enemies (and this was no mean act of love, under such circumstances), with his expiring breath, *Father, forgive them, for they know not what they do!* He suggests even a motive for their forgiveness, and pleads their ignorance as a ground of pardon; which could result alone from the divine principle of charity. Hence indeed it is, that the apostles also, in their letters to the primitive churches, are expatiating on *the love of Christ*, which, according to their own declaration, *bore them away to acts and sufferings*, which otherwise must have exceeded humanity!

Dr. Doddridge has suggested an additional reason for terming it a *new* commandment, when he says, “Perhaps our Lord may here insinuate a reflection, not only on the *party spirit* which prevailed so much in the Jews, but likewise on the emulations and contentions among *the apostles themselves*, which love would easily have cured; and in this sense it is still a *new commandment* to us, who generally act as if we had not yet got time to learn, or even to read it.” And what truth is contained in the observation! Where is the denomination which has uniformly exhibited the edifying example of *loving one another*, either in the earlier or latter ages of the Christian church? Nay, where is the individual, professing *to name the name of Jesus*, that has in no one instance during the course of his life violated the new commandment? The

Romish Church has been notorious for its want of this love, and writers on prophecy have marked this trait as a decisive proof of its apostacy from the genuine spirit and temper of Christianity! Nor is it in our power highly to compliment Protestants, in all their various ramifications, on the uninterrupted exercise of this truly Christian grace of charity. The denominations amongst us are by no means so kindly affectioned one towards another as could be wished, either for their own happiness, or for the honour of the religion of the New Testament. They are not always cautious respecting the motives they impute to each other, as the grounds of their opinions and conduct; they are too ready to exaggerate each other's infirmities; and they are too much estranged from each other's conversation and company. It is, alas! to many of them a *new commandment*—"as if they had not yet got time to learn, or even to read it!"

But, thanks be to God, (and what can form a better foundation for pious gratitude) there are others, I trust and believe, to be found in every denomination, who have made this *new commandment* their study—who suffer neither their pride, nor their prejudice, nor their passion, nor their interest, to draw them aside from *loving one another*, however different may be the creeds or the modes of worship by which they have been distinguished.

And be it observed, that *the spirit* of THE NEW COMMANDMENT pervades every page of the New Testament. Not from THE GOSPELS indeed, but



from *the epistles*, have been sought the arguments for uncharitableness and bigotry. The following just and happy statement is entitled to attention:—  
 “From the glance taken at the *epistolary* portion of the NEW TESTAMENT, we cannot hesitate to allow its direct tendency to promote kindly feelings among mankind: let us, however, be only convinced of this fact, where then do we behold THE BIGOT who disturbs the happiness of his fellow-man?

“We see *him* advance with the writings of the apostles in his hand, with the doctrines of the apostles in his mouth, but not with *the spirit* of the apostles in his heart!

“He lays before us the doctrines of Paul: “These,” he exclaims, “formed the faith and hope of an inspired apostle, they MUST, therefore, become *your* faith and your hope!” And he makes this declaration, and maintains it too without deigning to give a thought to that *love*, which the apostle declares to be greater than the purest faith and the brightest hope; *now abideth faith, hope, and love, these three, but the greatest of these is love or CHARITY.*

“We behold *the bigot* ferociously exacting the belief of mankind to the doctrines of *James*, of *Peter*, and *John*; but we see him heeding neither the declaration of JAMES, that *the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits*; nor the exhortation of PETER, to *have fervent love above all things*; nor the reasoning of JOHN, *he that loveth not knoweth not God, for God is love!*

“ Do we then behold the genuine disciple of *Paul*, *James*, *Peter*, and *John* in this BIGOT, who, because his fellow-Christian assigns to the writings of these apostles a sense different from himself, counts that fellow-Christian as an *enemy*, and admonishes him not as a BROTHER? Before we can regard him as the genuine disciple of those apostles, he must destroy the purity and benignity of that spirit which pervades all their writings; he must sacrilegiously tear out many a passage from those very *epistles*, for every tittle of which he avows a pious reverence; he enforces his doctrines by the severest threats; and sends us to the *epistles* as the sources of his doctrines. We read *the epistles*, and whether we discern, or fail to discern, his doctrines, we peruse the clear condemnation of his malevolence! All the evil that he is so willing to heap upon his *differing* brother is seen to recoil upon himself. *He sinks down into the pit that he made, in the net which he hid, is his own first taken.*

“ But, my friends, in our anxiety to discover and expose the errors of THE BIGOT, let us not forget that we are formed of the same frail materials. We entertain opinions different from many of our fellow-creatures, and it is natural that we should place a peculiar value upon those opinions: let us then be cautious that we hold them not at the sacrifice of any of our good feelings. We may, indeed, loathe PERSECUTION, or any other palpable form *bigotry* may assume, yet still it will be but wise to be ever on the watch lest we suffer an *individual*

opinion to interfere with *the ordinary* duties of GOOD FELLOWSHIP, for, though these duties may make but little show, they are the main springs of human felicity." \*

The *sorrowing parent* consecrates the above EXTRACT from this little volume to the youthful author's beloved memory! *Honourable age is not that which standeth in length of time, or that is measured by length of years; but wisdom is the grey hair unto man, and an unspotted life is old age.*

To conclude:—*Loving of one another* is pronounced by our SAVIOUR himself as the *badge* of his religion. Founders of new societies appoint some ornament, or sign, by which their followers may be known from others. JESUS declares, *by THIS shall all men know that ye are my disciples, if you have love one to another.* Dr. Doddridge, in his improvement of this passage, puts up this excellent prayer:—"Send down, O gracious Emmanuel, thy *spirit of love* on all thy followers, that we may no longer glory in the little distinctions of this or that party, but may show we are Christians by this resplendent ensign of our order! May we bind it on our shoulders as a mark of honour, and wear it as a crown upon our heads; that the *spirit of hatred, reproach, and persecution* may

\* *Sermons by the late Rev. Caleb Evans*, who died December 6, 1821, in the twenty-first year of his age, and the first year of his ministry: to which is annexed, his *Week's Ramble* from Edinburgh to Glasgow, and the Western Highlands; with a MEMOIR, by T. Southwood Smith, M. D.

“vanish, like an unwholesome mist before the sun,  
 “and it may again be universally said, as of old,  
 “behold, how THESE CHRISTIANS love one another.”

*Charity* is considered by the APOSTLE PAUL himself as forming the *essence* of true religion. I will give you his own words, with an admirable comment upon it by a learned prelate of the Church of England.\*—“Without *Charity*, or *Love*, if we may believe Paul, the rest of the Christian building hath neither ornament nor use. The very foundation is precarious and unstable:—*Though I have all FAITH*, says he, *so that I could remove mountains, and have no charity, I am nothing.* Virtue, likewise, without it, is equally unprofitable:—*Though I give my body to be burned, and have no charity, it profiteth me nothing.* Knowledge, likewise, without it, is vain and brutal:—*Though I speak with the tongues of men and angels, and have all knowledge, and have not charity, I am become as sounding brass or a tinkling cymbal.* Even godliness is unacceptable without it:—*Though I have the gift of prophecy and understand all mysteries, and have no charity, I am nothing.* Lastly, brotherly kindness, when separated from it, goes unrewarded:—*Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.* But in this *Love* and *Charity*, as the same apostle tells us, are comprised all the efficacies of

\* See Warburton's Sermon on Christian Edification.

" the foregoing graces: for, like FAITH, it believeth  
 " all things, it hopeth all things; like VIRTUE, it  
 " thinketh no evil, doth not behave itself unseemly;  
 " like TRUE KNOWLEDGE, it vaunteth not itself, is  
 " not puffed up; like TEMPERANCE and PATIENCE,  
 " it suffereth long and is kind, is not easily provoked,  
 " beareth all things, endureth all things; like GODLI-  
 " NESS, it rejoiceth not in iniquity, but rejoiceth in  
 " the truth; and, like BROTHERLY KINDNESS, it  
 " envieth not, seeketh not its own. In a word, be-  
 " ginning at Faith, and finishing with Charity, or,  
 " as the same apostle much better expresseth it,  
 " FAITH WORKING BY CHARITY, we come by just  
 " decrees to erect, after the divine model, that  
 " heavenly edifice of Christian perfection, JESUS  
 " CHRIST himself being the chief corner-stone, in  
 " whom all the building, fitly framed together, groweth  
 " unto an holy temple in the Lord."

Finally, HEAVEN, towards which you are aspiring,  
 is the region of love and concord, of peace and  
 universal harmony! No prejudice will be there to  
 darken the understanding; no passion to inflame  
 the soul to deeds of ferocity; no clashing interests  
 to kindle emotions destructive of the happiness of  
 that heavenly place. Now, indeed, we see through  
 a glass darkly; but then face to face: now we know  
 in part; but then shall we know even as also we are  
 known. What a glorious prospect does this open  
 upon our view! What an inducement to loving one  
 another with a pure and perfect love here on earth,  
 as the best preparation for heaven! And now abideth

*faith, hope, and charity, these three ; but the greatest of these is CHARITY—*

For constant *Faith* and holy *Hope* shall die,  
One lost in certainty, and one in joy ;  
Whilst *thou*, more happy poe'r, fair CHARITY !  
Triumphant sister, greatest of the three,  
Thy office and thy nature still the same,  
Lasting thy lamp, and unconsum'd thy flame,  
Shall still survive——  
Shalt stand before the host of heav'n confess'd,  
FOR EVER BLESSING, AND FOR EVER BLESS'D !

THE END.

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„ Say, shall my *little bark* attendant sail?

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And when obedient Nature knows *his* will,  
A fly, a grape-stone, or a hair may kill!

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